HEAVEN OPENED,

And the Pains of Purgatory

AVOIDED,

BY THE

Very great Indulgences

Of the two most Illustrious

Arch-Confraternities:

The One

Of our Blessed Lady, called the

ROSARY,

And the Other

Of the Seraphical Father

St. *FRANCIS*,

called, The Cord of the Passion.

Printed in the Year, 1663.

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TO THE
RIGHT HONOURABLE
AND
MOST REVEREND
THE LORD
Walter Mountague,
Great Almoner to the QUEEN Mother.
And Abbot of St. *Martin*, and *Nantheüil* in *France*,

MY LORD,

THis little Treatiſe is due to your Lordſhip and to none elſe. For it containeth wonderful Priviledges,

and easie Obligations of Two, not onely the most Noble and Excellent, but likewise the most Profitable *Arch-Confraternities* that have ever been in Gods Church, *viz.* The *Arch-Confraternity* of our Blessed Lady, called the Rosary, and the *Arch-Confraternity* of our Seraphical Father Saint *Francis*. Though the whole Church of *Somerset-house*,

house, and the Riches and Ornaments which raise its Splendor, publish to the World, the Queen Mothers great Piety: Yet notwithstanding the Chappel of the holy Rosary is in some sort Yours, by a special Grant from Her Majesty. It seemes there was an Holy strife between Her Royal Zeal, and Your excellent Fervor concerning the Decora-

tion of that moſt Sacred Place: And after ſo Vertuous a Conteſt, the Queens Humility ſuffered it ſelf to be overcome by Your Fervour, condeſcending that Your Pious Devotion to our Bleſſed Lady, ſhould cauſe You even in your abſence, to adorn and enrich that *Auguſt Chappel* at Your proper Coſt. Now for us *Capucins*, ſince we have the Honor

to

to wear the holy Weed of S^t. *Francis*, to profeſs his Rule, and to be his Children; and You, my Lord, as Her Majeſties Great Almoner, being our *Superiour*, You are likewiſe *Superiour* of the *Arch-Confraternity* of our *Seraphical Father*. This little Book therefore being in ſo many reſpects due to You, it would be an act of Injuſtice to offer it to any other. To avoid

which, I here preſent it to Your Lordſhip, and with it, the hearty ſervices, reſpects, and ſubmiſſions of all the *Capucins*, and particularly of

My LORD,

Your moſt humble and obedient Servant, F. Cyprien, *Capucin, Chaplaine to the Queen Mother.*

THE

THE PREFACE.

THe *Queen Mothers Extraordinary Piety, having once more ſettled the Noble Church of* Somerſet-Houſe, *hath alſo given way to the re-ſettling of the moſt Illuſtrious Arch-Confraternity of our Bleſſed Lady, commonly called the Roſary; in which, about Thirty years ago, She was at her own deſire Enrolled; her humility being ſuch, that She vouchſafed to be called a Siſter of the ſame. But this is not ſuffi-*

ſufficient; it is moreover requiſite, that the wonderful Priviledges and eaſie Obligations of that holy Arch-confraternity ſhould be made known. I being reſolved therefore to ſet them forth, happily met with a Book concerning that matter, written and publiſhed by a Pious and Learned Prieſt of the Order of St. Bennet, *out of which I have collected what was neceſſary for our purpoſe, and diſpoſed it as followeth.*

HEAVEN OPENED,

And the Pains of Purgatory AVOIDED, &c.

The Emineney and Holineſs of our Bleſſed Lady.

THE Perfections, Attributes, Priviledges, and Prerogatives of our Bleſſed Lady are ſuch, and ſo great, that it is impoſſible for any one in this world (I will not ſay to expreſs, but even) to comprehend them. Nevertheleſs, that we may conceive ſomething

thing thereof, let us consider,

1. That She was Appointed, Designed, and Predestinated by the Holy Trinity from all Eternity, to be the Worthy Mother of the Word Incarnate.

2. That her Birth was not only præfigured, promised, and prophesied of, but foretold also by an Angel appearing to her sterile Parents immediately before her Conception.

3. That being born free from all sin, she led a life so full of Sanctity, so singular in all Purity, so excellent in all Perfections, that she deserved (saith St. *Augustine*) through Her Creators Mercy, to be chosen the Mother of Gods Son.

4. That she was a Mother, yet remaining a Virgin, even the Mother of God, which is an Attribute alone, containing whatsoever is Great, Glorious, and Excellent. St. *Gregory Neocesarienſis* in his second Sermon of the Anuntiation, saith, That the sense of this only Word, Gods Mother, exceeds all other Encomiums which Men or Angels can confer upon Her. Being Gods Mother,

ther, She is United to a term of an Infinite perfection, and in a certain manner Elevated to a Divine Order, saith St. *Thomas*, *par.* 1. *qu.* 25. *art.* 6. *ad* 4. Saint *Chrysostome* in his Sermon of the Blessed Virgin, calleth her the Miracle, and the Miracle of Miracles. And Saint *John Damascen*, in his first Oration of the Nativity of the Blessed Virgin, an Abysse of Miracles.

The Christians Devotion to our Blessed Lady.

THe Devotion of all faithful Christians towards the Holy Virgin Mary, is as Antient as our Faith and Christianity it self, She being Constituted our Mother, by the bequest of her Blessed Son, when on the Cross he uttered these words to St. *John*, and in his person, to all Christians: *Son, behold thy Mother*; whereupon St. *Bernard* saith, If Mary be thy Mother, O Christian, then is Jesus thy Brother; then Christs Father, is thy Father; then his Heaven, is thy Inheritance; then Maries Grace,

Grace is thy Treasure, for Mothers usually lay up treasures for their Children: then she is sensible of all thy sufferings, solicitous to supply thy wants, and careful to provide for thy necessities, for a Mother is tender over her Children; therefore, O Christian, make choice of *Mary* for thy Mother.

I well know (saith the antient Father *Theophylact*) that thou, O most glorious Queen Mother, art the great Protectrix of mankind; and who is he, that having placed his confidence in thee, hath remained confounded? Let us therefore to her make our humble addresses in all our necessities, since she is so powerful to assist us, so merciful to admit us, and so ready to relieve us.

O Beatissima (saith S. *Anselm*, Arch-Bp. of *Cant.*) *sicut omnis à te aversus & à te despectus necesse est ut intereat, ita omnis ad te conversus & à te respectus impossibile est ut pereat.* As he, O most blessed *Mary*, must needs perish, who turneth his back to thee, and whom thou rejectest from thy favours, so it is impossible, that he should perish, that is zealous of thy honour, and whom thou vouchsafest to behold and countenance.

I hold (saith *Origen*) as an assured verity; that the Virgin *Mary* will never abandon that person that implores her assistance in the time of his necessity; for she is full of goodness, full of mercy, and full of grace, and therefore cannot refuse to compassionate him that calleth upon her.

The Practise of the Rosary, *is an excellent Devotion to our Blessed Lady.*

IF we consider the holy Rosary Prerogatives, we shall find that it far exceeds all other sorts of devotion of this nature. Though every zealous Christian may so duly, diligently, and with such perseverance practise his devotions in his own private Oratory, as to arrive at the perfection of vertue and the salvation of his soul; yet these heights are not there obtained with that alacrity, facility, security and abundance, as in conjunction with sacred Confraternities, which are the Academies of Devotion, Schools of Sanctity, and Buttresses of Religion, Pie-

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ty and Perfection, where the fervour and good example of his faithful associates, will warm his tepidity, excite his piety, adde continual fewel of courage and constancy to his resolutions, and make him partaker of many Prayers, Merits, and spiritual Graces. *Dum singuli orant pro omnibus, omnes orant pro singulis.* When as every single person pray for all, it followeth that all pray for every single person, saith St. *Ambrose*. The Brethren and Sisters of these Confraternities being any where received, are every where priviledged, and so made happy partakers of the spiritual perfections of all those persons, who are registred either in *Rome*, in *Paris*, or in any other part of the world.

To come now in particular to the Confraternity of the *Rosary*. Surely that manner of Prayer cannot but be very pleasing to God, profitable to our selves, and grateful to the Blessed Virgin, which directly tendeth to the advancement of the Divine Honour, the promotion of our own Happiness, and the encrease of the Sacred Mothers glory. Now the exercises of the Rosary

ſary aim at theſe three heroick ends. For

1. Since the *Roſary* conſiſts of the two richeſt pieces of Chriſtian Piety, *viz.* the *Pater noſter* and *Ave Maria*, together with the principal myſteries of our Chriſtian Faith, what Subject can be imagined more proper? What Object can poſſibly be more powerful to raiſe our ſouls to the love, praiſe, & honour of our Creator & Redeemer, then the due and daily conſideration of thoſe Divine myſteries, which are, as it were the Sacred Tables, and lively Pictures, repreſenting continually to our memories their admirable benefits, exceſſive love, and infinite liberality to mankind?

2. By what Prayers can we more confidently promiſe to our ſelves the obtaining of our juſt deſires, and conſequently, the promoting of our Salvation, then by the *Pater noſter*, a prayer dictated by our Redeemers own Divine Mouth, enjoyned by his ſpecial command, to be frequently uſed of all faithful Chriſtians, and by him endued with ſo great efficacy and vertue?

3. By what Ladder of Praiſe can we more probably reach the glorious Vir-

gin Moihers perfections, then by the *Ave-Mary*, a Salutation framed in Heaven by the holy Trinity it self, and from thence brought down to earth by it's Ambassador the Angel *Gabriel*, in which, all the Greatness, Excellency, and Prerogatives of Gods Mother, are so briefly, distinctly, and Divinely Couched?

The Author of the Rosary.

THe Author of the *Rosary*, in the particular method and manner wherein we now recite it, and the beginner of this Sacred Confraternity was St. *Dominick*, as appears by the Bull of *Pius quintus* in these words; The blessed St. *Dominick*, directed (as is piously believed) by Gods Holy Spirit, when *France* and *Italy* were miserably overspread with the Heresie of the *Albigenses*, lifting up his eyes to Heaven, and beholding that Mountain, the Glorious Virgin *Mary*, Gods holy Mother, invented and propagated, a very easie, plain, and pious method of Prayer, &c.

The Name and manner of Recital of the Rosary.

THis Devotion hath several Names; some having reference to the number of Salutations therein contained, call it the Virgin *Maries* Psalter, in imitation of the Psalter of *David*, consisting of the same number of Psalms, *viz.* an hundred and fifty. Or alluding to that musical Instrument, by the Ancient Grecians called *Organum*, and by the later *Psalterium*, composed of an hundred and fifty pipes, (the just number of these our Salutations) on which the Psalms of *David* were usually sung to the Divine Praise and Honour.

Others call it by the now commonly received denomination of the *Rosary*, and that most properly, for as a *Rosary* litterally signifieth a place beset with odoriferous Roses; so this our *Rosary*, mystically betokeneth the sweet fragrancy which repleniſheth their Souls who devoutly praise the Divine Majesty, and honour the Virgin *Mary*. The *Ro-*

ſary then is a certain peculiar manner of offering up our prayers to the Divine Majeſty, in honor of his holy Mother, by the recital of one hundred and fifty Angelical Salutations, prefixed to each ten of them the Lords Prayer, with a Meditation upon one of the Myſteries of our Saviour, or our bleſſed Lady.

Theſe Myſteries are in all fifteen, whereof five are called Joyful, five Sorrowful, and five Glorious. The Joyful are 1. The Annunciation of the Angel, 2. The Viſitation of St. *Elizabeth*, 3. The Nativity of our Lord, 4. His Preſentation in the Temple, 5. His Diſputing, being a Child, with the Doctors. The five Sorrowful, are 1 Chriſts Agony in the Garden, 2. His Whipping at the Pillar, 3. His Crowning with Thorns, 4. His carrying of the Croſs, 5. His Crucifying and Death. The five glorious, are, 1. The Reſurrection of our Lord, 2. His Aſſenſion, 3. The coming of the Holy Ghoſt, 4. The Aſſumption of our bleſſed Lady, 5. Her Crowning above all Angels.

The

The Excellency of the Rosary.

ALL that can make any Association excellent is in this Confraternity, Antiquity, Extent, Generality, easiness, Spiritual profit, large commmunity of Merits, vast treasures of Indulgencies, &c. *Antiquity*, of above four hundred years. *Extent*, being spread over the whole habitable world, acknowledging no other limits, then those which bound the Universal *Catholick* Church. *Generality*, no person being excluded from it's participation. *Easiness*, requiring no more knowledge, then the skill to recite the *Pater* and *Ave*, no more expences than the prise of a paire of Beads, no other place than where every one lives, no other scite of body, than that in which Devotion finds us, whether it be standing, sitting, lying, walking or kneeling. *Spiritual profit*, first in respect of the especial Patronage and Protection of the Blessed Virgin; for though She is a careful Mother of all faithful Christians, yet surely She is more tenderly solicitous for the dome-

sticks of Her Family, more heedfully diligent for the advancement of Her devoted Servants, more seriously studious for the good of Her dutiful Children. Secondly, in respect of the community of Merits amongst the Members of this Sacred Society; for it is a point of our Faith, that the Merits of all the Saints, are common to all faithful Christians; that there is a communication between the Church militant upon Earth, and the Church suffering in Purgatory, and the Church Triumphant in Heaven. But besides this general communication of spiritual goods and merits among all faithful Christians, there is another bank in the bodies of Confraternities, common to them alone who are of their particular Family and Community, and from whence all the influences of Graces and Blessings which Heaven imparts to this whole body, inflow into each one of its Members. Now, what an immense profit is it to have a part in all the zealous Prayers, Meditations, actual Charity, and exercises of Vertue and Piety, performed in a whole Confraternity?

all

all which, entring into common, and making one only depositum, redound to each particular Members spiritual profit and advantage. so that when any one of us offers up his Prayers to the Throne of Mercy, he prayes (as it were) by as many mouths as there are Brethren and Sisters in the whole Confraternity; now, what an incredible force must this needs add to our Petitions? How can a just demand, presented by so many pious Souls, sent up to Heaven by so many humble hearts, pronounced by so many devout Tongues, suffer a repulse? Besides, what an inestimable profit is it to have a share of Merits in so many Divine Sacrifices of the Masse, celebrated through the whole world, yearly, monthly, weekly, daily to Gods Glory, to his Mothers Honour, to his Saints praises, to the solace of the living, to the succor of the dead? Another profit of great importance, is a confidence, a comfort, and a kind of security in the article of death. Death is commonly bitter for the cessation of all pleasures, dangerous for the Devils temptations, dreadful for the severe

Judgment immediately ensuing: but to the Members of this sacred Confraternity death is not so bitter, because long before expected, prevented, provided for, the Devils temptations are not to them so dangerous, because the daily use of their Spiritual weapons, renders the expert in these combats, able to foil their adversaries, and experienced to defend themselves: The apprehension of Gods Judgments is not to them so dreadful, because they continually think of them, and accordingly order their life and actions, discharge their consciences of sin, practice works of piety, and endeavour to acquire the Sacred Virgins favour, in hope to have Her their Friend and Advocate, which is surely the best way to die with safety and security. So the Devotion to our Blessed Lady in this Confraternity, is a probable sign of being predestinated to eternal felicity: with the holy, you shall be holy, (saith the Psalmist) and with the elect, elected; but what better sign of holiness, what surer token of Election can one have in this life, then to be associated

with

with so many good souls, aspiring zealously, and unanimously to piety, to perfection, to salvation?

Another Spiritual profit that all Christians ought to look after, consists in the several, and very great Indulgences following.

Of the Indulgences conferred upon the Confraternity of the Rosary.

WE shall mention none but such as are expressly avouched by approved and authentical Authors, and directly drawn out of the Popes Bulls and Indults, omitting the multitude of less Indulgences which remit certain days, years, and quarantines of enjoyned penances, and set down the plenary Indulgences.

I. *At their first Admittance.*

UPon the day that any one is first received and Enroled into the Sacred

cred Confraternity of the *Rosary*, having confessed, and communicated, and recited a third part of the *Rosary*, and prayed for the peace and tranquility of the Church, he gains a plenary Indulgence, and remission of all his sins.

Pius quintus in his Bull, *consueverunt Romani pontifices*, 27. of Sept. 1559.

II. *At their own Choise.*

ANy Member of the *Rosary*, hath the liberty once in his life, and at the Articles of his Death, to make use of any Ghostly Father, who is impowered to confer upon him a plenary Indulgence.

Innocentius octavus, 15. Octob. 1484.

III. *At the hour of Death.*

IN the hour, Agony, and Article of Death.

1. Being confessed, and communicated a plenary Indulgence, *Pius quintus Consueverunt*, 27. Sept. 1557.

2. Or saying (with mouth, or in heart) *Jesus Maria*, a plenary.

3. Or

3. Or calling thrice (either by mouth or in heart) upon the Holy Name of Jesus, a plenary. *Pius quintus, Greg.* 13. *Clem.* 8.

4. Or having a blessed Candle of the Confraternity in their hand, in honour of the Blessed Virgin *Mary*, at the time of their departure, a plenary.

Adrianus Sextus, Illius qui Dominicum, cal. Aprilis, 1523. Who is cited and confirmed by *Clement* the seventh *Ineffabilia* 10. *cal. Aprilis*, 1529.

To gain which indulgence, the third part of the *Rosary* must have been (at least once recited in the Chappel of the *Rosary*, or in some place where the reciter thereof might have a view of the *Rosary* Altar, as appears by the collations of the words of the Popes grants, and by the ends for which they grant this priviledge, to wit, that the *Rosariists* may shew more reverence and respect to their Mothers Altar, and often visit it with more Devotion, all which is to be understood, where these conveniencies may be obtained; otherwise they may perform these devotions, and obtain the like Indulgencies in any other

ther Church or Oratory according to the expreſs diſpenſation of the ſaid Popes.

IV. *Every firſt Sunday within the Month.*

1. HAving confeſſed and communicated a plenary. *Greg.* 13. *Paſtoris æterni die quinta Maii*, 1581.

2. Or viſiting the Altar of the *Roſary* a plenary, *Greg.* 13.

3. Or being preſent at the Proceſſion of the *Roſary* a plenary. *Greg.* 13. *Ad augendam*, 28. *Octob.* 1577. *Paulus quintus Piorum hominum* 15. *April.* 1608.

V. *Upon the ſeven Feaſts of our Bleſſed Lady, which are:*

THe Purification, Annunciation, Viſitation, Aſſumption, Nativity, Preſentation and Conception.

1. Being confeſſed and communicated, or being contrite with a will to confeſs and communicate at fit time a plenary.

2. Or viſiting the Altar of the *Roſary* a plenary.

3. Or

3. Or being preſent at the Proceſſions of the *Roſary* upon theſe dayes a plenary. *Pius quartus Dum præclaræ meritorum*, 1562.

VI. *For ſaying or hearing the* Maſs *of the* Roſary.

1. THey who by vertue of their priviledges ſhall ſay the *Maſs* of the *Roſary*, gain a plenary Indulgence.

2. Or ſhall cauſe it to be ſaid a plenary.

3. Or hear it, gain all the Indulgences which are granted to them that récite once the whole *Roſary* which is a plenary. *Paulus tertius ultimo Auguſti*, 1537. the ſaid *Maſs* of the *Roſary* thus begins, *Salve radix ſanctæ*, &c. which grant is confirmed by *Sixtus quintus*, *Dum ineffabilia*, 3. *Jan.* 1586.

VII. *For ſaying the* Roſary.

THey who ſhall recite the whole *Roſary*, gain *toties quoties* a plenary. *Julius* 2. and *Leo* 10. who granted a plenary to them who recited the Crown of

of our Lady, consisting of sixty three *Ave Maries*, with seven *Pater noster's* interposed; which *Paul* the Third communicated and extended to all such as should recite the whole Rosary *toties quoties*.

VIII. *For the dayes in which the fifteen Mysteries of the* Rosary *are celebrated.*

THey who being truly penitent, confessed and communicated, shall devoutly visit the Chappel of the *Rosary* upon the dayes in which the fifteen Mysteries thereof are celebrated, gain a plenary Indulgence. *Greg.* 13. *Pastoris æterni*, 5. *Maii* 1581.

IX. *For praying for the Dead.*

1. EVery time they recite the whole *Rosary* for the departed, they gain the delivery of a soul out of Purgatory, *Paulus* 3. 3. *Junii* 1542. granted this *vivæ vocis oraculo*, to the *Rosariists* of the Kingdom of *Spain*; which *Pius quintus Confueverunt*, *Greg.* 13. *Pastoris*

ſtoris æterni, and *Sixtus quintus*, *Dum ineffabilia*, extend to all other Confraternities of the *Roſary* throughout the world.

2. As oft as they ſhall ſay; cauſe to be ſaid, or are preſent at the *Maſs* of the *Roſary*, celebrated for that intention, they free a Soul out of Purgatory.

3. All the Indulgences granted to the living, may be applied to the dead, by communicating, ſaying *Maſs* of the *Roſary*, reciting the *Roſary*, &c. for them, *Paulus* 3. 13. *Aug.* 1537. See *John Carthagen. homilia* 6. *de Roſario.*

X. *For them who cannot be preſent.*

SUch Brethren and Siſters of the *Roſary*, who by reaſon of ſickneſs, journey, impriſonment, perſecution, ſervice, diſtance, danger, or any other lawful impediment, cannot be preſent at the proceſſions aforeſaid, nor viſit the Altar of the *Roſary*, may notwithſtanding, gain all the indulgencies as if they were preſent.

By

1. By confessing and communicating.
2. Or by saying the *Rosary*.
3. Or the seven penitential Psalms, before some Altar or devout Picture. *Greg.* 13. *Ad augendam devotionem*, 29. *Aug.* 1579. *Idem in Bulla. Cupientes.* 24. *Decemb.* 1583.

XI. *Of the Stations of* Rome.

ALl the Indulgences of the Stations of *Rome*, are granted to the Members of the *Rosary*, by visiting upon these dayes five Altars; or one only if there be no more, and reciting before each Altar five *Paters* and five *Aves*; or twenty-five before that one Altar. *Leo* 10. *Maii* 22. 1518. which grant *Clement* the Seventh recites and comfirms in his brief *Etsi temporalium*, 8. *idus Maii* 1534. and *Paulus* 3. *Rationi congruit*, 3. *Novemb.* 1534. and *Pius* 5. *Inter desiderabilia*, 28. *Junii* 1569.

XII.

AND these are the chief part of that vast Treasure of Indulgences and Privi-

Priviledges granted to the Arch-Confraternity of the sacred *Rosary*.) The rest being of less consequence, would we conceive, be as tedious to be read, as they are indeed needless to be known by them who shall duly consider, that besides the particular indulgences, which are determined to certain dayes times and places, there are others which are general, unlimited, perpetual, and which we shall briefly set before you as a close of this Catalogue of Indulgences.

I. *Every day a Plenary.*

THe first is, that they who are of the *Rosary*, in the state of Grace, and having a general intention to pray for such ends as are required; which are the three conditions absolutely necessary for the obtaining of any of these Indulgences, may gain a plenary upon every day in the year, and consequently every hour of their whole life, by performing any one of these things following:

1. Saying the *Rosary*.
2. Celebrating the Mass of the *Rosary*.
3. Causing it to be said.
4. Hearing it.
5. Visiting five Altars, or one if there be no more, and saying five *Paters* and *Aves* before each Altar, or 25. before the one.

The Consequence hereof is most clear.

1. Because a plenary is annexed to the due performance of these acts of Piety *toties quoties*, how oft soever they are done, without any restriction.

2. Because at *Rome*, in the Church of St. *John Lateran*, there may be gained a plenary, if any one please, six times every day, and in each one of the seven Churches of the Stations; all which, and all other City Indulgences are granted to all the Brothers and Sisters of the *Rosary*, performing the Devotions aforesaid, wheresoever dispersed throughout the whole world by *Leo* the Tenth, 22. *Maii* 1518. and by the succeeding chief Pastors.

II. Eve

II. *Every day a Soul out of Purgatory.*

THe second is, that they may every day, praying and being disposed as aforesaid, obtain the deliverance of a soul out of Purgatory; which directly follows from the former: First, since all the Indulgences granted to the living may be applyed to the dead. Secondly, since at *Rome* there is every day in one part or other of the City, the delivery of a soul out of Purgatory.

The particular grants of all these before recited Indulgences, may be seen at large in *Peter Louvet*, *Alphonsus Fernandez*, *Andreas Coppentanius*, and other Fathers of the Order of St. *Dominick*, who faithfully collected and published them according to their Originals.

Misericordias Domini in æternum cantabo.

Our grateful hearts, O our Eternal King!
Shall ever of your boundless mercies sing.

How these Indulgences are to be gained by the Members of the Rosary.

First, these Indulgences are not indifferently obtained by all sorts of persons, but by such only as have duly and diligently purified, prepared, and disposed their souls to receive them by precedent penance, or have led their lives in such innocency since their last Confession, as that they continue in the state of Grace; or have made an act of contrition and detestation of their mortal sins, with purpose of confessing them in fit time, and avoiding them for the future.

Secondly, that they must obey such other particular commands as the Bulls of Indulgences import; that is, they must punctually perform the enjoyned actions of Alms-deeds, Fastings, Prayers, Processions, Visitations of Altars, and all other the works of Devotion and Piety there expressed.

Thirdly, that they must offer up their

their devotions for these generally recommended ends and intentions in all the concessions of Indulgences.

1. For the encrease of Gods honour and glory.

2. For the exaltation of the Catholick Church.

3. For the prosperity of the Sea Apostolick.

4. For the peace of Christian Princes.

5. For the re-union of Schismaticks.

6. For the Conversion of Hereticks.

7. For the Correction of Sinners.

8. For the Consolation of the afflicted, both living and departed.

The conditions of this Confraternity.

FIrst, all Christians of whatsoever calling and condition, may be received into this Sacred Confraternity, without any obligation to pay any thing for their entrance or admittance, *Leo* 10. *Pastoris æterni*, 1520. *pridie nonas Octob.*

Secondly, there is to be a particular book provided, wherein the names and

ſurnames of all ſuch as are admitted, muſt be Regiſtred.

Thirdly, whoſoever is thus admitted in any one place, is made partaker of the prayers and Merits of all them that are of this Conſraternity throughout the whole Univerſe.

Fourthly, not onely the living, but alſo the faithful departed, to wit, the Souls in Purgatory may be received, and enrolled in this Conſraternity, and made partakers of theſe ſpiritual benefits, if any of the living Brethren and Siſters ſhall deſire and procure it, performing for their deceaſed friends, ſuch pious duties and devotions as the Rules demand.

Fifthly, all the Brothers and Siſters, are obliged to recite every week the entire *Roſary*, which they may, as themſelves pleaſe, either perform together, or divide into three parts for their greater eaſe and conveniency.

Sixthly, In caſe of any lawful impediment, the Brothers and Siſters cauſing the *Roſary* to be recited for them by another, ſatisfie their own obligation.

Seventhly,

Seventhly, If through forgetfulness, multiplicity of employments, or negligence, (and not out of contempt) they omit this weekly recital of the *Rosary*, it is no sin, but only for that time a privation of such spiritual benefits, whereof they should otherways have been partakers.

Eighthly, All the Rosarists should be present at the Mass and Procession, which are usually performed in the head Chappel upon all the feast dayes of the Sacred Virgin, and first Sundayes of the month; this is injoyned by *Pius quartus*, in his brief, *cum præclara.*

Ninthly, Four Anniversaries are to be Celebrated every year at the *Rosaries* Altar, for the Souls of their departed Brethren and Sisters, upon the morrows of our blessed Ladies four principal Festivities, which are Her Nativity, Annunciation, Purification, Assumption; at which all the *Rosarists* should also assist, that they may expect the same piety for their surviuing brethren as for themselves after their own decease; when the dayes next following the

the four Feasts, fall out to be either Sundayes, or some other greater Solemnities, then this Anniversary duties are remitted to the next day.

Tenthly, The great Feast of the *Rosary*, is not to be henceforth solemnized as it was formerly upon the five and twenty day of *March*, but upon the first Sunday of *October*, for an Eternal and grateful Rememoration of that most remarkable and altogether miraculous Naval Victory, gained over the *Turks*, by a handful of Christians, in the bay of *Lepanto*, in the gulph of *Acaia*, upon the seventh day of *October*, which was then the first Sunday of that Month in the year 1571. about the end of *Pius quintus*'s Popedom, (who was the zealous promotor of this holy War) in which, twenty of the enemies Gallies were consumed with fire, as many more ingulphed by the Waves, one hundred and fourscore taken, the great *Bashaw*, with twenty five thousand *Turkish* Souldiers slain in the place, most of the residue brought away Captives, twenty thousand Christians freed from their slavery, and the *Catholick* Cause asserted

ted from most eminent danger and calamity; the Pope *Gregory* 13. in his Bull *Monet Apostolus*, attribute this great Victory to the Prayers of the devout *Rosarists*, who even at that very time, were making their publick processions in the several parts of Christendom for this end, and imploring most earnestly the Divine assistance, by the Intercession of this powerful Mother.

Eleventhly, The third Sunday of *April*, is also to be Solemnized by the devout *Rosarists*, according to the grant of Pope *Gregory* 13. in his Bull, *Cum sicut accepimus*, *Jan.* 3. 1579. The reason of the Institution of this Solemnity, was an entire cessation of the raging pestilence in *Padua*, when the Inhabitants had made a vow to erect a Chappel, which should be dedicated *Virgini liberatrici*, after their deliverance.

Our Bleſſed Ladies Litanies, that are ſung for their Majeſties the Queens, Henrietta Maria, *and* Katherina, *and for all other people, all the Saturdayes, Sundayes, and Holy-dayes, at the Chappel-Royal of* Sommerſet-houſe.

KYrie eleiſon, Chriſte eleiſon, Kyrie eleiſon, Chriſte audi nos, Chriſte exaudi nos.
Pater de Cælis Deus, Miſerere nobis.
Fili Redemptor mundi Deus, Miſerere nobis.
Spiritus ſancte Deus, Miſerere nobis.
Sancta Trinitas unus Deus, Miſere nobis.
Sancta Maria, Ora pro nobis.
Sancta Dei genetrix ora
Sancta Virgo Virginum ora
Mater Chriſti ora
Ma-

Mater divinæ gratiæ ora
Mater puriſſima ora
Mater Caſtiſſima ora
Mater Inviolata ora
Mater Intemerata ora
Mater amabilis ora
Mater admirabilis ora
Mater Creatoris ora
Mater Salvatoris ora
Virgo Prudentiſſima ora
Virgo veneranda ora
Virgo Prædicanda ora
Virgo Potens ora
Virgo Clemens ora
Virgo fidelis ora
Speculum juſtitiæ ora
Sedes ſapientiæ ora
Cauſa noſtræ lætitiæ ora
Vas ſpirituale ora
Vas honorabile ora
Vas inſigne devotionis ora
Roſa Myſtica ora
Turris Davidica ora
Turris eburnea ora
Domus aurea ora
Fœderis arca ora
Janua Cæli ora
Stella matutina ora

Salus

Salus infirmorum ora
Refugium peccatorum ora
Consolatrix afflictorum ora
Auxilium Christianorum ora
Regina Angelorum, ora
Regina Patriarcharum ora
Regina Prophetarum ora
Regina Apostolorum ora
Regina Martyrum ora
Regina Confessorum, ora
Regina Virginum ora
Regina Sanctorum omnium ora
Regina Sacratissima Rosarii, ora
Agnus Dei, qui tollis peccata mundi, parce nobis Domine.
Agnus Dei, qui tollis peccata mundi, exaudi nos Domine.
Agnus Dei, qui tollis peccata mundi, miserere nobis.

Antiphona. *Sub tuum præsidium confugimus, Sancta Dei genetrix, nostras deprecationes ne despicias in necessitatibus nostris: sed a periculis cunctis libera nos semper Virgo gloriosa & benedicta.*

Ora

Orâ pro nobis ſancta Dei genetrix.
Ut digni efficiamur promiſſionibus Chriſti.
Salvas fac ancillas tuas Reginas noſtras Henericam Mariam & Katharinam.
Deus meus ſperantes in te.
Mitte eis Domine auxilium de ſancto.
Et de Sion tuere eas.
Domine exaudi orationem meam.
Et clamor meus ad te veniat.
Dominus vobiſcum.
Et cum ſpiritu tuo.

Oremus.

CONcede nos famulos tuos quæſumus Domine Deus perpetuâ mentis & corporis ſanitate gaudere, & gloriosâ Beatæ Mariæ ſemper Virginis interceſſione, à præſenti liberari triſtitiâ, & æterna perfrui lætitiâ.

Eccleſiæ tuæ, quæſumus Domine, preces placatus admitte; ut deſtructis adverſitatibus & erroribus univerſis, ſecurâ tibi ſerviat libertate.

Deus ſervientium tibi fortitudo Regnorum, propitiare precibus noſtris, & Sereniſſimas

nissimas Reginas nostras Henricam Mariam, & Catharinam *ab omni adversitate defende, ut salus servientium tibi famularum, pax tuorum possit esse populorum. Per Christum Dominum nostrum.* Amen.

Divinum auxilium maneat semper nobiscum. *Amen.*

The form of offering ones self to the Blessed Virgin Mary, *to be admitted into her Confraternity.*

THrice sacred Virgin *Mary*, Mother of God! I N. N. though most unworthy to be registred amongst your servants, yet mov'd (by that Goodness which the Angels admire in you) to an ardent desire of honouring, loving, and serving you; do here this day with all possible humility, sincerity, and devotion, (in the presence of my Angel Guardian, and the whole Court of Heaven) make a choice of you for my singular Lady, Advocate, and

and Mother; firmly purposing to honour, love, and serve you, with all filial duty, diligence, and fidelity; and to procure (as much as it shall lye in my power) that all others may do the same.

I therefore most heartily beseech you, (O merciful and compassionate Mother!) by the pretious Blood which your dearly beloved son, my Blessed Saviour, shed for me in his bitter passion; That you will be graciously pleased to receive and admit me into the number of your devout Clients, as one dedicated to your perpetual service.

Be you favourable to me (O Blessed Lady!) and obtain for me of your All-powerful Son, that I may so behave my self in all my Thoughts, Words, and Actions, as never more to think, speak, or act any thing displeasing to his sacred Majesty.)

Grant furthermore (O my good and gracious Mother!) that I may never forget you, nor forfeit this my now made promise of honouring, loving, and serving you all the days of my life; that so I may never be forgotten, forsaken, nor abandoned by you; but be always

ways protected, aided, and assisted by you, especially in the hour of my Death. Amen.

Then the Superior receives him or her into the Confraternity, by speaking these words, and given them his Benediction, as follows.

BY the Authority, which is committed to me for this end, by the Superiours of the holy Order of St. *Dominick*: I receive you into the Confraternity of the *Rosary* of the most Blessed Virgin *Mary*: And do admit you to a participation of all the spiritual Benefits, which (by the merits of Jesus Christ) the Brothers and Sisters of the sacred *Rosary* do commonly enjoy, † *In the Name of the Father, and of the Son,* † *and of the holy Ghost,* Amen.

Then laying the Bedes upon the Altar, he puts a stole about his neck, and blesseth them for the use of the newly received Brother or Sister: saying as followeth.

The

The Bleſſing of the Bedes of the Roſary.

Verſ. *Adjutorium noſtrum in nomine Domini.*

Reſp. *Qui fecit cœlum & terram.*

Pſal. *Laudate Dominum in Sanctis ejus; laudate eum in firmamento virtutis ejus.*

Laudate eum in virtutibus ejus: laudate eum ſecundum multitudinem magnitudinis ejus.

Laudate eum in ſono tubæ; laudate eum in pſalterio & cithara.

Laudate eum in tympano, & choro: laudate eum in chordis & organo.

Laudate eum in cymbalis bene ſonantibus; laudate eum in cymbalis jubilationis: omnis ſpiritus laudet Dominum.

Gloria Patri & Filio, &c.

Verſ. *Dignare me laudare te virgo ſacrata.*

Reſp. *Da mihi virtutem contra hoſtes tuos.*

Verſ. *Cum dederit dilectis ſuis ſomnum.*

Reſp. *Ecce hæreditas Domini filii merces fructus ventris.*

Vers. *Domine exaudi orationem meam*
Resp. *Et clamor meus ad te veniat.*
Vers. *Dominus vobiscum.*
Resp. *Et cum spiritu tuo.*

Oremus.

OMnipotens & misericors Deus, qui propter eximiam Charitatem tuam qua dilexisti nos, Filium tuum unigenitum Dominum nostrum Jesum Christum, pro Redemptione nostra, de cœlis in Terram descendere, & de Beatissimæ Virginis Mariæ Dominæ nostræ utero, Angelo nunciante, carnem suscipere, crucemque ac mortem subire, & tertia die gloriosum à mortuis resurgere voluisti, ut nos eriperes de potestate Diaboli: Obsecramus immensam clementiam tuam, ut hæc signa Rosarii, in honorem & laudem ejusdem Genitricis Filii tui, ab Ecclesia tua fideli dicata, bene † dicas, & sancti † fices, eisque tantam Sancti Spiritus infundas virtutem; ut quicunque horum quodlibet secum portaverit, atque in domo sua reverenter tenuerit, & in eis adite secundum ejusdem sanctæ Confraternitatis Institutæ, divina contemplanda mysteria devote oraverit; salubri & perseveranti

severanti devotione abundet; sitque consors & particeps omnium gratiarum, privilegiorum, & Indulgentiarum, quæ eidem Confraternitati per sacram Sedem Apostolicam concessa sunt; & ab omni hoste visibili & invisibili semper & ubique in hoc & in futuro sæculo liberetur; & in exitu suo, ab ipsa Beatissima Virgine Maria Dei genetrice, tibi plenus bonis operibus præsentari mereatur.

Per eundem Dominum nostrum Jesum Christum Filium tuum, qui tecum vivit & regnat, in unitate Spiritus Sancti Deus. Per omnia sæcula sæculorum, Amen.

Then he sprinkles the Bedes with holy water, saying:

In nomine Patris, & Filii, & Spiritus Sancti. Amen, and gives them to the partie.

The Blessing of the Wax Candles, for the Brothers and Sisters of the holy Rasery, to hold in their hands, at the hour of Death.

Vers. *Adjutorium nostrum in nomine Domini.*

Resp. *Qui fecit cœlum & terram.*

CANTICUM.

NUnc dimittis ſervum tuum Domine: ſecundum verbum tuum in pace.
Quia viderunt oculi mei: ſalutare tuum.
Quod paraſti: ante faciem omnium populorum:
Lumen ad revelationem gentium; & gloriam plebis tuæ Iſrael.
Gloria Patri & Filio, &c.

ANTIPHONA.

AVE Regina Cœlorum,
Ave Domina Angelorum,
Salve Radix, Salve Porta,
Ex qua mundo lux eſt orta,
Gaude virgo glorioſa,
Super omnes ſpecioſa,
Vale O valde decora,
Et pro nobis Chriſtum exora.

Verſ. *Poſt partum virgo inviolata permanſiſti.*
Reſp. *Dei Genitrix intercede pro nobis.*

Verſ. *Domine exaudi orationem meam.*
Reſp. *Et clamor meus ad te veniat.*
Verſ. *Dominus vobiſcum.*
Reſp. *Et cum ſpiritu tuo.*

OREMUS.

DOmine Jeſu Chriſte, lux vera, qui illuminas omnem hominem venientem in hunc mundum! Effunde per interceſſionem Virginis Mariæ matris tuæ, & per quindecim eius Roſarii myſteria, Benedictionem tuam ſuper hos cereos & candelas, & ſanctifica eas lumine tuæ gratiæ, & concede propitius ut ſicut hæc luminaria igne viſibili accenſa, nocturnas depellunt tenebras; Ita corda noſtra inviſibili igne, id eſt, Spiritus Sancti Splendore illuſtrata, omnium vitiorum cæcitate careant, ut puro mentis oculo cernere ſemper poſſimus, quæ tibi ſunt placita, & noſtræ ſaluti utilia: quatenus poſt hujus ſæculi caliginoſa diſcrimina, ad lucem indeficientem pervenire mereamur. Qui vivis & regnas Deus, in ſæcula ſæculorum. Amen.

OREMUS.

DOmine Jesu Christe, splendor gloriæ, & figura substantiæ Patris, & virginalis uteri fructus ! Qui per temporalem Nativitatem tuam divinæ Filiationis imaginem per gratiam hominibus contulisti, illosque fratres vocare dignatus es : Auge in nobis famulis tuis, (in Confraternitate virginis Matris tuæ gloriantibus) Spiritum gratiæ quem dedisti, & has candelas quas in honorem Nominis ejus suscipimus, ita Bene † dicere & sancti † ficare digneris, ut quicunque eas in manibus accensas tenuerit, ab omnibus liberetur tentationibus, & in hora mortis suæ, remissionem omnium peccatorum percipiat ; & demum ad Te, qui verum lumen es, ipsa dirigente perveniat. Qui vivis & regnas in sæculo sæculorum. Amen.

Then he sprinkles the Candles with holy Water, saying :

† *In nomine Patris, & Filii & Spiritus Sancti. Amen.*

We

We have here added all that is lately publiſhed, concerning the recital of the Roſary, in the Chappel Royal of St. *James*, that the devout *Roſariſts* may find in this Book all that is elſewhere.

The Method of ſaying the Roſary of our Bleſſed Lady, as it was ordered by Pope *Pius* the V. of the holy Order of Preachers.

The Joyful Myſteries aſſigned for Mundays and Thurſdays through the Year, and Saturdayes in Advent, and after Epiphany till Lent.

The firſt Myſtery.

The Meditation.

LEt us contemplate in this Myſtery, how the Angel *Gabriel* ſaluted our Bleſſed Lady with the title of *Full of*

Grace, and declared unto her the Incarnation of our Lord and Saviour Jesus Christ.

Then say, Our Father, once.
Hail *Mary*, ten times.

OUr Father, which art in Heaven. Hallowed be thy Name. Thy Kingdome come; thy will be done in earth, as it is in Heaven. Give us this day our daily bread: And forgive us our trespasses, as we forgive them that trespass against us. lead us not into temptation: But deliver us from evil. Amen.

Hail *Mary*, full of Grace, our Lord is with thee. Blessed art thou among women; and blessed is the fruit of thy womb Jesus. Holy *Mary*, Mother of God, pray for us sinners, now and in the hour of our death. Amen.

The Prayer.

O *Holy* Mary, *Queen of Virgins, by the most high Mystery of the Incarnation of thy beloved Son, our Lord Jesus Christ, by which our salvation was so happily begun, obtain for us by thy Intercession,*

ceſſion, light to know this ſo great benefit, which he hath beſtowed upon us, vouchſafing in it, to make him our Brother, and thee his own moſt beloved Mother, our Mother alſo. Amen.

The ſecond Myſtery.

The Meditation.

LEt us contemplate in this myſtery, how the bleſſed Virgin *Mary*, underſtanding from the Angel, that her Couſin St. *Elizabeth* had conceived, went with haſt into the Mountains of *Judea* to viſit her, and remained with her three moneths.

The Prayer.

O *Holy Virgin, moſt ſpotleſs mirror of Humility; by that exceeding Charity which moved thee to viſit thy holy Couſin St.* Elizabeth; *obtain for us by thy Interceſſion, that our hearts may be ſo viſited by thy moſt Holy Son, that free from all ſin, we may praiſe him, and give him thanks for ever,* Amen.

The

The third Mystery.

The Meditation.

LEt us contemplate in this Mystery, how the B. Virgin *Mary*, when the time of her delivery was come, brought forth our Redeemer Christ Jesus at midnight, and laid him in a manger, because there was no room for him in the Inns of *Bethlem*.

The Prayer.

O *Most pure Mother of God, by thy Virginal and most joyful delivery, by which thou gavest unto the world thy only Son, our Saviour, we beseech thee obtain for us by thy Intercession, grace to lead so pure and holy a life in this world, that we may worthily sing without ceasing, both day and night, the mercies of thy Son, and his benefits to us by thee.* Amen.

The fourth Mystery.

The Meditation.

LEt us contemplate in this Mystery, how the most B. Virgin *Mary*, on the day of her Purification, presented the child Jesus in the Temple, where Holy

Holy *Simeon* giving thanks to God with great devotion, received him into his armes.

The Prayer.

O *Holy Virgin, most admirable Mistris and pattern of obedience; who didst present in the Temple the Lord of the Temple, obtain for us by thy Intercession, Grace of thy beloved Son, that with Holy* Simeon *and devout* Anna, *we may praise and glorifie him for ever.* Amen.

The fifth Mystery.

The Meditation.

LEt us contemplate in this Mystery, how the blessed Virgin *Mary* having lost without any fault of hers, her Beloved Son in *Jerusalem*, she sought him for the space of three dayes, and at length found him the third day in the Temple, in the midst of the Doctors disputing with them, being of the age of twelve years.

The Prayer.

MOst *blessed Virgin, more then Martyr in thy suffering, and yet the com-*

comfort of ſuch as are afflicted; by that unſpeakable joy wherewith thy ſoul was raviſhed in finding thy beloved Son in the Temple, in the midſt of the Doctors diſputing with them, obtain him for us, ſo to ſeek him, and ſo to find him in the Holy Catholick Church, that we may never be ſeparated from him. Amen.

Salve Regina.

HAil Holy Queen, Mother of Mercy, our life, our ſweetneſs, and our hope. To thee do we cry, poor baniſhed ſons of *Eve*. To thee do we ſend our ſighs, mourning and weeping in this valley of tears; turn then Moſt gracious Advocate, thy eyes of mercy toward us, and after this our exile ended, ſhew unto us the bleſſed fruit of thy womb Jeſus. O moſt Clement, moſt Pious, and moſt ſweet Virgin *Mary*.

Verſ.

Vers. *Pray for us holy Mother of God.*

Resp. That we may be made worthy of the promises of Christ.

Let us pray.

HEar, *O merciful God, the Prayer of thy servants, that we who are met together in the society of the B. Virgin, Mother of God, by her intercession may by thee be delivered from the dangers that continually hang over us.* Amen.

The dolorous or sorrowful Mysteries for Tuesdayes and Frydayes through the year, and Sundayes in Lent.

The first Mystery.
The Meditation.

LEt us contemplate in this Mystery, how our Lord Jesus was so afflicted for

for us in the Garden of *Gethſemany*, that his Body was bathed in a bloody ſweat, which ran trickling down in great drops unto the ground.

Our Father } *as before.*
Hail *Mary* }

The Prayer.

MOſt holy Virgin, more then Martyr, by that ardent Prayer which thy beloved Son poured forth unto his Father in the Garden, vouchſafe ſo to intercede for us, that our paſſions reduced to the obedience of Reaſon, we may alwayes, and in all things, conform and ſubject our ſelves to the Will of God. Amen.

The ſecond Myſtery.
The Meditation.

LEt us contemplate in this Myſtery, how our Lord Jeſus Chriſt, was moſt cruelly ſcourged in *Pilate*'s houſe, the number of the ſtripes they gave him, being above five thouſand.

(*As was revealed to St.* Brigit.)

The

The Prayer.

O Mother of God, ever flowing fountain of patience, by thoſe ſtripes thy only and moſt Beloved Son vouchſafed to ſuffer for us, obtain of him for us grace that we may know how to mortifie our rebellious ſences, and cut off all occaſions of ſinning with that ſword of grief and compaſſion, which pierced thy moſt tender ſoul. Amen.

The third Myſtery.

The Meditation.

LEt us contemplate in this Myſterie, how thoſe cruel Miniſters of Satan platted a Crown of ſharp thorns, and moſt cruelly planted it on the moſt Sacred Head of our Lord Jeſus Chriſt.

The Prayer.

O Mother of our Eternal Prince and King of Glory, by thoſe ſharp thorns, wherewith his moſt holy head was pierced, we beſeech thee, that by thy Interceſſion, we may be delivered here from all motions of Pride, and in the day of Judgement from

from that confusion, which our sins deserve. Amen.

The fourth Mystery.
The Meditation.

LEt us contemplate in this Mystery, how our Lord Jesus Christ being sentenced to die, bore with great patience the Cross, which was laid upon upon him for his greater torment and ignominy.

The Prayer.

O *Holy Virgin, Example of patience, by the most painful carrying of the Cross, in which thy Son our Lord Jesus Christ bore the heavy weight of our sins, obtain for us of him by thy intercession, courage and strength to follow his steps, and bear our Cross after him unto the end of our life.* Amen.

The fifth Mystery.
The Meditation.

LEt us contemplate in this Mystery, how our Lord Jesus Christ being come

come to Mount *Calvary*, was ſtripped off his Cloths, and his hands and feet moſt cruelly nailed to the Croſs, in the preſence of his moſt afflicted Mother.

The Prayer.

O *Holy* Mary, *Mother of God, as the body of thy beloved Son was for us extended on the Croſs, ſo may our deſires be daily more and more ſtretched out in his Service, and our hearts wounded with compaſſion of his moſt bitter paſſion. And thou O moſt B. Virgin, vouchſafe to negotiate for and with us, the work of our ſalvation by thy powerful Interceſſion.* Amen.

Hail holy *Queen*, &c. with the verſ. and prayer as above.

The Glorious Myſteries, for Wedneſdays and Saturdays through the year, and Sundays after Eaſter until Advent.

LEt us contemplate in this Myſtery, how our Lord Jeſus Chriſt triumphing glorioufly over death, roſe again the third day Immortal and Impaſſible.

Our Father,
Hail *Mary*, as before.

The Prayer.

O *Glorious Virgin* Mary, *by that unſpeakable joy thou receiveds in the Reſurrection of thy only Son, we beſeech thee obtain of him for us, that our hearts may never go aſtray after the falſe joyes of this world, but may be ever and wholly employed in the purſuit of the only true and ſolid joyes of heaven.* Amen.

The

The Second Myſtery.
The Meditation.

LEt us contemplate in this Myſterie, how our Lord Jeſus Chriſt, forty dayes after his Reſurrection, aſcended into heaven, attended by Angels, in the ſight of his moſt Holy Mother, his Holy Apoſtles and Diſciples, to the great admiration of them all.

The Prayer.

O *Mother of God, comfort the afflicted; as thy beloved Son, when he aſcended into heaven, lifted up his hands and bleſſed his Apoſtles; ſo vouchſafe, moſt holy Mother, to lift up thy pure hands to him for us, that we may enjoy the benefit of his Bleſſing and thine here on earth, and hereafter in heaven.* Amen.

The third Myſtery.
The Meditation.

LEt us contemplate in this Myſtery, how our Lord Jeſus Chriſt being ſeated on the right hand of God, ſent

as he had promiſed, the Holy Ghoſt upon his Apoſtles, who after he was aſcended, returning to *Jeruſalem*, continued in prayer and ſupplication with the B. Virgin *Mary*, expecting the performance of his promiſe.

The Prayer.

O *Sacred Virgin, Tabernacle of the Holy Ghoſt, we beſeech thee, obtain by thy interceſſion, that this moſt ſweet Comforter, whom thy beloved Son ſent down upon his Apoſtles, filling them thereby with ſpiritual joy, may teach us in this world the true way of Salvation, and make us walk in the pathes of vertue and good works.* Amen.

The fourth Myſtery.
The Meditation.

LEt us contemplate in this Myſterie, how the glorious Virgin twelve years after the reſurrection of her Son, paſſed out of this world unto him, and was by him aſſumed into Heaven, accompanied by the Holy Angels.

The

The Prayer.

O *Moſt Prudent Virgin, who entring the Heavenly Palace, didſt fill the Holy Angels with joy, and men with hope; vouchſafe to intercede for us in the hour of our death, that free from the illuſions and temptations of the devil, we may joyfully and ſecurely paſs out of this temporal ſtate to enjoy the happineſs of Eternal Life.* Amen.

The fifth Myſtery.
The Meditation.

LEt us contemplate in this Myſterie, how the glorious Virgin *Mary*, who was with great Jubilee and exultation of the whole Court of Heaven, and particular glory of all the Saints, crowned by her Son, with the brighteſt Diadem of Glory.

The Prayer.

O Glorious Queen of all the heavenly Citizens, we beſeech thee accept this Roſary, which as a Crown of Roſes we offer at thy feet, and grant moſt glorious Lady, that by thy Interceſſion our ſouls may be inflamed with ſo ardent a deſire of ſeeing Thee ſo gloriouſly crowned, that it may never dye in us, until it ſhall be changed into the happy fruition of thy bleſſed ſight. Amen.

Advertiſement concerning the Arch-Confraternity of Saint *Francis.*

Honour is to be given to thoſe, to whom it is due. Therefore let the Reader be pleaſed to underſtand, that this Treatiſe is collected out of the great Manuel of Father Angelus Francis, *Profeſſor of Divinity, of the Seraphical Order of St.* Francis, *my dear and moſt honoured Friend.*

THE

THE ARCH-CONFRATERNITY Of the Seraphical Father St. *FRANCIS*, Called *The Cord of the Passion.*

The Original of this Arch-Confraternity.

AS in all things our holy Father St. *Francis* hath born the figure and sign of Christ crucified, thereby

to reduce unto his memory the Passion of our Saviour: Even so he hath done it in his exterior habit, as may be seen in the 3. Chap. of his Life, written by St. *Bonavent.* where it is related, that he having heard the words of our Saviour, *Mat.* 10: to his Apostles going to preach; *Do not possess gold, or silver, nor money in your purses, nor a scrip for the way, neither two coats, neither shooes, &c.* he cryed out with great joy; *This is that I desire, this I covet earnestly from the bowels of my heart.* And thereupon presently cast off his shooes from his feet, laid away his staff, cast away his purse, and detesting money, was content with one thin coat or tunick, made in the form of a Cross, which he girded with a Cord. Then St. *Dominick* Founder of the holy Order of Preachers, who was a great friend, and very familiar with St. *Francis*, one day after much spiritual discourse concerning their holy Orders, he demanded of him the girdle which he did wear, which after many humble denial he obtained, and ever after did wear with great reverence

verence under his habit, by whose example each one did prosecute it with great devotion. And truly such was the Vertue and Holiness of the Partriark St. *Francis*, that all the people did flock to him of all qualities, sex, conditions, ages, men and women, Clergy and Layetie, married and single, noble and poor, Citizens and Pesants, they did forsake the Towns, Husbands left their Wives, the Wives their Husbands, and houses were depopulated through devotion they did bear to the Saint, each one striving to get something that the holy man had touched: One would say that these assemblies were like to that of the Christians in the Acts of the Apostles, Ch. 19. who brought from St. *Pauls* body napkins or handkerchiefs & laid upon the sick, and the diseases departed from them, and the wicked spirits went out. The words in the Latin Text are *sudaria & semicinctia*, which as the Reverend Father *Cornelius a lapide* saith in his learned Commentaries on this place, may very well signifie *small or strait girdles*, or *half girdles*, which he proves out of *Isidore*, *lib.*

lib. 19. whereby we may gather, that it is no new thing to take the girdles of Saints and holy men out of devotion, neither is it done without profit, both ſpiritual and temporal, as is to be ſeen in the life of our holy Father Saint *Francis*, where amongſt other Miracles, Saint *Bonaventure* recounts one of a certain man religious and fearing God, who having a Cord wherewith the Saint was girded, when any were ſick of divers infirmities, he would go to them, and dipping the Cord into the water, gave them to drink, and by ſuch means many were cured.

The Dignity of this Confraternity of the Cord of the Paſſion.

THe ſame Reaſons that prove the great excellency of the Roſary, prove alſo the dignity of this Arch-Confraternity, for the ſame prayers, actions, confeſſions, communions and proceſſions belong to them both; but beſides, there are many noble things par-

particular to this, as you may see here. The vessel of election St. *Paul*, doth freely confesse himself, *Eph.* 3. the prisoner of Jesus Christ for the *Gentiles*, and that for the hope of *Israel* he was compassed with a chain, wherein as he teaches, *Eph.* 6. he was a Legat of the Gospel, which made him exhort the *Collossians*, Chap. 4. to be mindful of his bonds; and *Tim.* 1. not to be ashamed of his chains; wherefore the Soveraign Bishops have had great reverence and honour to the chains which have pinched and bruised the members of the Apostles and Martyrs. And St. *Gregory*, who was in the year 616. sent for a great rarity, to the Princes and Kings of his time, part of the chains of the holy Apostles St. *Peter* and St. *Paul*, for he sent to the Empress *Constantia* part of the chains that were fastned to St. *Pauls* neck and hands, whereby, as he saith, many Miracles were wrought. The like he did to *Childebert* King of *France*, and to *Richaredus* King of the *Visigoths*. The antient Christians did with great reverence go to kiss the bonds and fetters of the Martyrs: wit-

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neſs *Tertullian lib.* 2. *ad uxorem*, and divers others; but St. *Chryſoſtom* ſhall ſerve for all, who in the 4. Chap. *ad Eph. Serm.* 8. ſayes, That *there is nothing ſo magnificent and excellent as to be priſoner for Jeſus Chriſt, and as the chains by the ſacred hands which they have environed. It is greater renown to be bound with manicles, and to be ſhackled for Jeſus Chriſt, then to be an Apoſtle or Doctor, or Evangeliſt.* And further down, he ſaith, *If any one ſhould give me in poſſeſſion the whole Heaven, and the choice of this chain, I had rather chuſe that chain.* Moreover, *If I ſhould fail to be with the Angels in Heaven, or with* Paul *the priſoner, certainly I ſhould chuſe to be in priſon. If any one ſhould ſet me in the number and rank of the celeſtial powers, who are about and near the heavenly Throne, or bind me with cords, I had rather be bound: there is nothing more happy then the chains, &c. I cannot aſſure my ſelf that St.* Paul *was ſo happy in that, he was carried and rapt to the third Heaven, as that he was caſt into priſon, &c.* And a little after, *O happy bonds! O happy hands which this chain hath adorned!*

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Babilas Patriark of *Antioch*, as *Suidas* affirmeth, desired that the iron of his hands and feet might be buried with his body, saying, That *one day they would serve him for an ornament.*

But the bands and cords which have touched the holy and sacred flesh of Jesus Christ, are much more pretious and honourable; and therefore this Evangelical Seraphin, this crucified Angel, Image, Imitator, and Standard-bearer of our Saviour, justly hath raised up this part of the arms of the Passion, girding his body with a rude and gross cord: for as with the heart we believe unto justice, but with the mouth confession is made unto salvation, *Rom.* 10. so by this exterior sign, he would confess the affection and devotion he did bear unto him imbracing his bands, which he gave to all his children, and to all the world, to wear in memory of his Passion; teaching that no man ought to blush, or be ashamed to wear this Cord, since our Saviour hath worn such for our sakes. So St. *Anthony* the Hermit did reverence St. *Paul* the Hermits weed, made of the Palm-tree leaves

leaves, and did wear it on the principals and moſt ſolemn Feaſts. St. *Jerom* ſaith: That he had rather chuſe it, then the Royal Purple, not for any other reſpect then for that it was ſo holy a mans.

The faithful People were no leſs devout to our Seraphical Father; For happy were thoſe that could get any part of his Habit, or of any thing that he had, which they kept with great faith and confidence; neither did their hope fail them, as may be ſeen by many examples, eſpecially of the Cord, as St. *Bonaventure* affirmeth, in the miracle related above, he ſaith, beſides, that by putting a piece of that Cord which St. *Francis* did wear, a woman in child-bearing, being in eminent peril, was ſafely delivered. Pope *Gregory* the Ninth, and Pope *Martin* the Fourth, did not only wear the Cord privately, but alſo died in the habit of St. *Francis*: The like, four other Popes have done with the publick profeſſion of this rule, thereby adorning their triple Crowns with a poor Cord, chuſing to carry the hea-

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vie burden of their worthy charge, being clad in a poor & contemptible manner. Many Catholick Kings of *France*, Arragon and Sicil, the late Arch-Duke and Arch-Dutcheſs, and not long ſince Cardinal Infanta have choſe to take this poor habit in their laſt paſſage and to be buried therein. *Cardinal de Treio* in his Epiſtle before the work of Saint *Francis*, ſaith, That it doth not unbeſeem the Royal Purple to wear the Cord of St. *Francis*. St. *Lewis*, King of *France*, the Queen *Blaunch* his Mother, St. *Elizabeth* Queen of *Hungaria*, both Queens of *England*, both Queens of *France* now living; the Queen of *Portugal*: Many other Kings and Queens, Princes, Dukes and Dutcheſſes, and other of Inferiour degree have girded themſelves with it; inſomuch, that *Cornelius Mutius* ſaith, That there is no Nation that doth not receive, and honour this Cord, glorying with Saint *Paul* in the Bands of our Saviour.

And truly, We have nothing ſo pretious in our Chriſtian Religion, as the holy Paſſion of our Redeemer, whereof the wearing of the Cord is a continual re-

representation. The Pope *Sixtus* the 5th. saith, That the Cord representeth divers Mysteries, as Charity, which doth, as it were, ties God to us, and draws us to Him by Grace and Glory. Moreover, it putteth us in mind of our Sins, wherewith, as with Ropes, we are bound, and consequently stand in need of Gods Mercy: But principally it represents the Passion of our Saviour, whose Memory ought alwayes to remain in our hearts: But such is our frailty and tepidity, that we quickly forget so great a benefit. And God hath raised his servant St. *Francis*, imprinting his sacred Stigmates on his Body, to renovate, by all means possible, the aforesaid Passion in our minds. And to this end he hath called Fryers-Minors, that by Words and Deeds they might preach, teach, and represent his Passion and Poverty. From whence we may gather the dignity of this Confraternity. Other Confraternities are founded on the Intercessions and Merits of Saints, in whose Honour they are erected; but this is erected and Ordained in the me-

memory and honour of the Passion of Jesus Christ, who is the Holy of Holies, and whose Merits are Infinite: Whereby the Prophesie of King *David* is verified for speaking in the person of Christ, he saith, That the Cords and Bands of his Death and Passion are finally to become glorious, *Psal.* 15. Cords are fallen to me in godly places. Sith so many Kings and Queens, Princes and Princesses, Lords and Ladies do wear these little Cords in memory of the Band wherewith Christ was bound in the time his Passion: So then the Cord being worn in remembrance of the Passion, which is the cause of our Redemption, Graces, Merits, and Spiritual Good, let us see here

How we ought to have the Passion of our Saviour alwayes in our memory.

THE Seraphical Father St. *Francis*, a little after his conversion, weeping and lamenting very bitterly, said to a Gentleman that desired to

know the reaſon thereof: *Jeſus Chriſt is crucified for us, and no man thinketh of it, no man is mindful of it.* Non propoſuerunt Deum ante conſpectum ſuum; *No man ſetteth Chriſt Jeſus in his Paſſion, before their eyes. Dion. Carth.* maketh the like complaint, ſaying, *Our Lord hath miniſtred unto us copious matter of conſideration of his love, yet (alas) it doth not touch our hearts, ſo that it ſeemes that we are more ſenſeleſs than inſenſible creatures, and more obdurate than hard ſtones: For when he ſuffered death on the Croſs, the Earth did quake, Darkneſs aſcended, Rocks were rent, Monuments opened, and the Dead aroſe, as it were ſuffering with him, and deteſting the cruel injuries done unto him; But we, (alas!) do little compaſſionate him. O great perverſity? He hath ſuffered grievous things for us, and ſcarce any affection of compaſſion toucheth our hearts: If we were his members, and he our head, we could not but grieve at his paines: If there were any bowels of pitty in us, and we ſhould ſee a brute beaſt to ſuffer ſuch things, we ſhould naturally be moved to condole him; And it doth not move us when*

we

we see our Lord and Master of his exceeding charity to suffer so grievous paines for us. Quid commisisti *saith St. Augustine,* ut sic judicareris ? *O blessed Saviour! what crime hast thou committed, to be thus judged? What sin hast thou perpetrated? What offence hast thou given? What is the cause of thy death? What is the occasion of thy slaughter?* O! saith he, *the wicked sinneth, and the just is punished: the guilty offendeth, and the innocent is chastised: the impious committeth the offence, and the godly is condemned: what the wicked deserveth, the good suffereth: what the servant oweth, the master payeth: what man meriteth, God endureth. O amiable death! O desirable passion! O admirable profundity!* The least that we can do, is to have a continual memory of so great a benefit, of so great charity; and as the same holy Father saith, *Sit nobis toto fixus in corde qui pro nobis fuit totus fixus in cruce.* Let him be wholly fixed and placed in our hearts, who was wholly fixed and fastened on the Cross for us: and the Spouse in the Canticles saith, Chap. 8. *Put me as a seal upon thy heart, as a seal upon thy*

arm: Let thy heart be alwayes occupied in the cogitation and memory of my Paſſion, and let thy ſtrength, vertue, and force, be ſuſtained by the vertue of my ſufferings. I do alwayes conſerve the wounds of my body, that thou mighteſt keep the memory of my Paſſion alwayes in thy mind and ſoul: the holy Ghoſt by the mouth of the Wiſeman doth alſo invite us thereto, *Eccl.* 29. *Forget not the kindneſs of a ſurety, for he hath given his life for thee.* Let us, as St. *Bernardine* ſaith, *by mental conſideration, gather together in a bundle all his deriſions, flagellations, thorns, nails, dolours, pains, exprobrations, mockings, buffets, blowes, ſpittings, confuſions, and ſuch like, to contemplate devoutly, behold mentally, and taſt ſweetly; that we may ſay with the Spouſe in the Canticles, Chap.* 1. *A bundle of myrrh, my beloved* (in his Paſſion) *is to me, he ſhall abide between my breaſts*: that is, between our underſtanding, contemplating his paſſion, and our will or affection taſting it.

How pleaſing this bundle was to the holy Father St. *Francis*, is manifeſt, in that

that having had an apparition of our Saviour Crucified, his Soul was so penetrated by the force thereof, that thenceforth whensoever it came to his mind, he could scarce containe himself from tears and sighs. And S. *Bonaventure* saith of him, that Christ crucified did continually abide between the breasts of his mind, as a bundle of myrrh, into whom, by the fire of excessive love, he desired to be transformed. And in another place he saith, That by a sevenfold apparition of our Saviour on the Cross, he was wholly transformed into the Image of Christ crucified, by extatical love; and in the 13. Chapter of his life, he, in a manner assigneth the reason of that miracle (which Cardinal *Bellarmine* calleth *the greatest and most singular miracle of all others, and as it were a wonder of wonders*) of his sacred stigmats, to have been the continual meditation of Christs Passion. Conformably thereunto, St. *Bernardine* saith; *He was transformed with so great love and fervent ardour into Jesus Christ crucified, that by a miracle, never heard of in any ages, the benignity*

of our Saviour hath impressed in his flesh, the similitude of his most holy Passion ordaining him his Standard-bearer, in a new remembration of his Crucifying. And therefore Saint *Antonine*, the glory of St. *Dominicks* Order, and Arch-bishop of *Florence*, said, That *because the memory of Christs Passion seemed to be extinguished in the minds of men, through coldness and tepidity, therefore our Lord would exsuscitate and renew the memory thereof, by the manifest impression of his wounds or stigmats in the body of* Saint *Francis*: whereby the Clemency of Almighty God (condescending to his lovers beyond all estimation) hath given him the banner of the Crosse to be carried in his body; that he who was prevented by a wonderful love of the Cross, might also become marvellous by the wonderful honour of the Cross.

How profitable a thing is it to have always the Passion of our Saviour in our Minds.

THe Devout servant of Christ Saint *Francis* (col. 23. of his works) saith:

ſaith: *I deſire you that you have always before your eyes our Lords Paſſion, which will roborate you, and animate you to ſuffer more valiantly for him.* And the Prince of the Apoſtles offereth us no other coat of fence, no other Armour againſt all incurſions and wounds, but this, ſaying, 1 *Pet.* 4. *Chriſt having ſuffered in the fleſh, be you alſo armed with the ſame cogitations.* As if he ſhould ſay, Chriſt hath ſuffered ſo great things for you, excogitate and conſider what ye ought to do, and ſuffer for him, rather for your ſelves, to flie vice, and follow vertue, which he hath commended unto us by his Paſſion. Saint *Paul* teacheth us the ſame, ſaying, *Think diligently*; ſeriouſly conſider and ponder *him which ſuſtained ſuch contradiction*; ſuch, and ſo great opprobries, mockings, contumelies, blows, ſtripes, torments, and death of ſinners, and for ſinners, who did not only contradict him in words, but with deeds and ſtripes: *That you be not wearied*, or looſe your force, *fainting in your minds*, Heb. 12. Let us therefore arm our ſelves with the memory of this ſacred

Passion, because nothing is troublesome, nothing seemeth hard, nothing is accounted adverse to him that remembreth how, and what Christ suffered for him. There is no shield more efficacious to resist temptations of the Devil, the Flesh, and the World, than the cogitation of Christ crucified. And therefore holy Saint *Bernard* said well, That *such is the vertue and force of the Cross of Christ, that if it be conserved faithfully in memory, no disordinate desires, no carnal delight, no desire of sin can prevail, but forthwith at the remembrance thereof, all the squadrons of sin will vanish.* And in another place he saith: *There is nothing so efficacious to heal the wounds of our conscience, and to purge our souls, as the frequent meditation of the wounds of Christ.* St. *Augustin* knew it by experience, saying of himself, *In omnibus non inveni tam efficax remedium quam vulnera Christi*, Manual. c. 32. *I have not found in all things, so efficacious a remedy, as Christs Wounds.* And in another place he saith, *Nihil tam salutiferum nobis est, quam quotidie cogitare quanta pro nobis pertulit Deus.*

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There is nothing that conduceth more to our ſalvation than daily to think what great things Chriſt hath ſuffered for us. Becauſe the Sufferings or Paſſion of our Saviour, well conſidered, doth reform all inordinate affections, extinguiſh all flames of vice, and conſerve the fire of Devotion in our breaſts. Nothing more forceable to obtain Mercy, than the memory of that which is the Abyſſe of Mercy: ſo that *Albertus Magnus* had good reaſon to ſay, *That there was nothing more ſatisfactory for our ſins, and to avoid Purgatory, than it.* Yea, our Saviour revealed to St. *Gertrude*, that next to the Maſſe, and Communion, there was nothing more Meritorious than this exerciſe. And S. *Catherine* of *Bolognia* ſaith, *That by it we may gain victory in every Combat, and without it we ſhall eaſily be vanquiſhed: it is the cure of all wounds, moſt comfortable refuge in all adverſity: it is food that ſuſtaineth and fortifieth the weak ſpirits, it is moſt ſweet Manna, a ladder that elevateth our hearts to heaven; the harbour of our ſouls, a fountain never dry, a moſt plentiful ſea, and moſt ſecure paſſage.*

Saint

Saint *Lydwine*, having been sick for the space of eight and thirty years, had no other consolation than the meditation of Christs Passion; for it giveth great force against all afflictions, and maketh us to fight: for, as to incite the Elephants to the battail, men shew them blood; even so by the representation and memory of the blood of Christ shed for us on the Cross, we take courage to fight against the world, to vanquish our appetites and desires, to forsake all vain honours, riches and pleasures: this is the armour that Saint *Paul*, St. *Augustine*, St. *Francis*, and many other Saints, have used against all temptations; this is a present remedy for all tribulations and afflictions: It is impossible to relate the great good that our souls may reap by this exercise: for as St. *Bonaventure* saith, we cannot offer to God a more acceptable sacrifice for the dead, nor bring greater joy to the Angels, nor give a more excellent sign of recognisance to the holy Trinity, than to employ our selves ordinarily in it: And in another place he saith, That he that doth exercise him-

himself attentively and devoutly in it, findeth there abundantly all things that are profitable and necessary for him, and needeth not to seek any thing out of Jesus crucified; and amongst all other exercises of a spiritual life, none more profitable, none that carrieth the soul to a higher degree of perfection, than the meditation of the life and death of our Redeemer; which Christ himself hath revealed to a holy Hermite, who earnestly desired Almighty God to shew him what service would be most grateful to his Divine Majesty; at length he saw one naked, shaking with cold, bearing a great Cross, of whom he asked what he was? who replied: I am *Jesus Christ*, thou hast often demanded to know what service is most pleasing unto me; assure thy self, that to help me to bear my Crosse, Wounds, and Passion, in thy heart, is most pleasing and grateful unto me.

The

The several Hours of the Passion of our Saviour, Whereby the Soul may be always mindful of her Redemption.

AT *6. a clock in the Evening.* Our most humble Redeemer, Jesus Christ, true God and Man, on his knees, did wash the Feet of his Disciples: And shall not I cast away all pride, and imitate the humility of my God, willingly exercising all offices, how base and humble soever, for the profit of my neighbour?

At 7. Our most charitable Redeemer *Jesus Christ*, by an ineffable love towards men, gave them his body and his blood for the nurture of their souls, ordaining the blessed Sacrament of the Altar. What love shall I render to my Saviour for so great love? what desire, what reverence, what affection ought I to have towards this venerable Sacrament?

At 8. Our most amiable Redeemer *Jesus Christ*, gave his last adieu to his faithful, recommending unto them mutual

tual Charity, demanding it of God his Father. O my Soul! by charity to one another, we are known whether we be true children of God.

At 9. Our most pious Redeemer *Jesus Christ*, coming to the Garden of *Olivet*, surprised with a natural sadness of death, had recourse to prayer three times, and resigned his will to God his Father, and did cast a bloody sweat from all his body: let us presently run to God by prayer, when we are in any affliction or danger, let us never stay in the creatures, but cast our selves into the hands of our Creator.

At 10. Our most couragious Redeemer *Jesus Christ*, goeth to meet his enemies, voluntarily offering himself to death; and refuseth not to kiss the Traytor *Judas* And shall I, O my God, dare to betray thee by my sinne, for some base creature, or vain pleasure? it were better for me to embrace all the torments of this life, yea, to die, and so to suffer with my Saviour.

At 11. Our most milde Redeemer *Jesus Christ*, did suffer himself to be taken by the wicked, and to be bound

with

with rough Cords, and to be treated as a malefactor and thief; and I, who, by my sins, am the cause of all this, will not suffer any thing from my neighbor, without seeking revenge.

At 12. Our most sweet Redeemer *Jesus Christ*, Lamb of God, is outragiously treated before *Annas* the high Priest; and he who is innocency it self, is falsly accused before him, yet I, who am repleat with imperfections, and offences towards God and my neighbour, cannot endure that any should accuse me, or that any one should reprehend me.

At 1. Our most clement Redeemer *Jesus Christ*, who is Goodness and Justice it self, and the Soveraign Judge of all, is rudely led from *Annas* to *Caiphas*, a most wicked and most unjust Judge. But I cannot endure with patience to be judged or condemned of my superiours; of my equals, of my inferiours, be it right or wrong.

At 2. Our most wise Redeemer *Jesus Christ*, did confess in the presence of the high Priest, that he was the Son of God, although he received a blow from

from the hand of a bloody butcher. Let us never leave to do good, or to serve God for the hate of men.

At 3. Our most amiable Redeemer *Jesus Christ*, is denied by Saint *Peter*; but when our Blessed Saviour beheld him, he presently repented, and bitterly deplored his sin. O Lord God, what man can presume that he will not offend thee? let us bewail our sins with Saint *Peter*.

At 4. Our most meek Redeemer *Jesus Christ*, is blind-folded, spitted on, beaten, mocked, blasphemed as a false Prophet. Consider my soul, that thou hast spitten upon the face of *Jesus Christ*, that thou hast mocked and blasphemed him, when thou hast done it to any one of thy neighbours, who are his Brethren.

At 5. Our most Innocent Redeemer *Jesus Christ*, the Holy of Holies, in a full Assembly and Counsel of the Jews, is condemned to death through envy. O how this Passion of envy doth make us often-times to judg evil of others better than our selves.

At 6. Our most Gracious Redeemer

Jesus

Jesus Christ, is presented to *Pilate*, and falsly accused: but not answering a word, he is found Innocent. O what silence of my Saviour so grievously accused, and I, sinner that I am, do nothing but make excuses.

At 7. Our most Prudent Redeemer *Jesus Christ*, is sent from *Pilate* to *Herod*, and being demanded of vain things, held his peace; whereby he was mocked, esteemed as a fool, and as such is cloathed in a white garment? O how much ought we rather desire to be contemned of men, and not to condesend to their evil will, than to displease God!

At 8. Our most Just Redeemer *Jesus Christ*, is sent from *Herod* to *Pilate*, and *Barrabas* the murderer is preferred before him. And thou sinner, dost thou not do the same? dost thou not prefer the Devil before God, when thou inclinest to vice, and forsakest vertue?

At 9. Our most Dolorous Redeemer *Jesus Christ*, is most rudely despoyled, and bound all naked to a pillar, most cruelly whipped, all torn with stripes, and bruised with blows. Behold, O

my

my ſoul, how they handle the Virginal fleſh of thy Saviour, and how thou doſt flatter and pamper thine, which hath ſo much offended.

At 10. Our moſt Patient Redeemer *Jeſus Chriſt*, reveſted with purple, crowned with thorns, having a reed for a ſcepter, is ſhewn to thee for a pattern of patience and all vertue, if thou wilt be glorified by him. O how much ought I to be aſhamed, to be ſo delicate a member under a head crowned with thorns for me.

At 11. Our moſt conſtant Redeemer *Jeſus Chriſt*, condemned to death by *Pilate*, carrieth his own Croſs to Mount Calvary. Whoſoever will follow him to Paradiſe, he muſt carry the Croſſe (which are the afflictions of this life) after him with patience.

At 12. Our moſt obedient Redeemer *Jeſus Chriſt*, is ſtretched out, nailed and elevated upon the Croſs, between two theeves, for the ſalvation of the world. Since our ſinnes have been ſo puniſhed in the perſon of our Redeemer. How ſhall they be puniſhed in ſinners, if they do not amend.

At 1. Our most merciful Redeemer *Jesus Christ*, did pray for those that crucified him, and promised Paradise to the good Thief. Let us also pardon those that offend against us, if we will that God should pardon us.

At 2. Our most Devout Redeemer *Jesus Christ*, did give Saint *John* to his Mother, for her Son; and his Mother to Saint *John*, for a Mother. O what affection did Saint *John* bear to the Mother of God! O that my soul might burn with the like devotion to the blessed Virgin.

At 3. Our most Perfect Redeemer *Jesus Christ*, did cry out, *My God, my God, Why hast thou forsaken me? I thirst: All is consummated*; and recommending his Spirit to God the Father, he expired. Let the earth tremble, the dead arise, the Sun be darkened, day become night; since the Creator and Saviour of the world is dead: but thou O my soul, awake from sin.

At 4. Our most victorious Redeemer *Jesus Christ*, being dead, his Soul descended to Limbo, for to deliver the elect; in the mean time his body transpierced

pierced with a lance, doth shed forth blood and water. Enter O my Soul, within the side of *Jesus Christ*, by a great confidence in his mercy, give heart for heart, love for love, to him that hath done and given all for thee.

At 5. The precious body of our Redeemer *Jesus Christ*, being taken down from the Cross, is put into the arms of the Virgin, his Mother, and afterward is most honourably buried. Receive my Soul, receive him in thy memory, and retain this sacred Passion of *Jesus Christ* in all thy thoughts, words, and works, living in such sort, that thou mayest be worthy of the name of a Christian, redeemed by the precious blood of the Son of God.

The Soul of Christ sanctifie me, the body of Christ save me, the precious blood of *Jesus Christ* inebriate me, the water of the side of *Jesus Christ* wash me, the Passion of *Jesus Christ* comfort me: O good *Jesus* hear me: hide me in thy holy wounds, suffer me not to be separated from thee; defend me from the malign enemy, call me at the hour of my death, and command me

to come to thee, for to praise, bless, and glorifie thee eternally, with thy Saints. *Amen.*

The Obligations and Rules of this Confraternity.

1. ALL those that are to be admitted into this Confraternity, are to be of that age, that they may confess and communicate; which is gathered by the expres words of the Bull, in that it ordains, that at their entrance they are to confess and communicate.

2. They shall endeavour daily, morning and evening, to make examine of their conscience, and to say some prayers, according to each ones devotion; but principally (for the gaining of the Indulgences) five *Paters and Aves*, adding to the end of each one, the *Gloria Patri, &c.* saluting devoutly the five Wounds of our Saviour, whereto they must join one *Pater & Ave* for the Popes Holiness; which, after the example of the Frier-Minors; if they be not hindred by Infirmity, or otherwise, they may say with their armes

stretched

ſtretched out, in manner of a Croſs, according as hereafter ſhall be declared.

3. The end of this Confraternity is vertue, Chriſtian piety, and imitation of our Saviour in his Paſſion; and therefore the Brethren and Siſters thereof, ought diligently to obſerve the Commandements of God, and his Church; and above all things, not to give any ſcandal, but good example, in all things, and bear alwayes in their mind, *Jeſus Chriſt* crucified.

4. All the Brethren and Siſters, are to confeſs and communicate once every month, on all the Feaſts in the year, principally on all the Feaſts of our Lord, of the Bleſſed Virgin, and of the Saints of the Order of the Friar Minors; if they will communicate oftner, they may, ſo it be done with the advice of their Ghoſtly Father.

5. They muſt ſhew themſelves very diligent in the ſervice of God, in hearing Sermons, Maſs, and other exerciſes of Devotion.

6. They are to be preſent at the monthly Proceſſions of the Confrater-

nity, which ordinarily are on the second Sundays of the Month; as also at the Procession on our Lady of Angels day, which is the principal Feast of this Confraternity. They shall do well to be present at all the Processions of the Order.

7. When any of the Confraternity die, each one shall endeavour to be present at the burial, and thereto pray for the soul departed! and they shall never fail to assist the poor in such occasions, be they of the Confraternity or no.

8. They are to help the poor, and visit the sick, especially in hospitals, and prisons, and never omit to accompany the Blessed Sacrament to them.

9. They are to pray for the Dead in all their exercises, for to that end the Pope hath granted that special favour and Grace of applying all the aforesaid Indulgences for the Dead.

10. They are to bear great devotion and reverence to the Seraphical Father St. *Francis*, whom they have chosen for their Patron, and who, no doubt, will incessantly pray for them;

and

and must endeavour to imitate him in his devotion to our blessed Lady, but principally to the Passion of our Saviour.

11. If any one at the time of their death desire to be more perfectly united to the Order, they may request the habit of the Frier-Minors, which by reason of this Cord they are capable of, as many Christians of all sorts, even Popes themselves have done.

12. Let them know, that they are bound to none of these under sin, either mortal, or venial; but each, according to the resolution he maketh at the entrance into this Confraternity, must endeavour to shew their devotion in their practices, that they may not be said to abuse the talent received, and so loose the merit and reward they might obtain.

13. For the gaining of all Indulgences, granted to this Confraternity, it is necessary that they be in state of Grace, and that they accomplish the works, and other things enjoyned for that end, with intention to gain the Indulgence.

A brief Declaration of the principal Indulgences of this Arch-Confraternity.

A Plenary Indulgence on the day of their enterance into this Confraternity.

Once in their lives, when they please, with a plenary Absolution.

Four times every year, at their pleasure, with a plenary Absolution also.

At the Article of Death, by invocating the Name of *Jesus*.

On all the Feasts of our Lord, to wit on Christmas day, New-years day, Twelfday, Easter day, Ascension day, Whitsunday, Corpus Christi day, and the Transfiguration: on all the Feasts of our Lady, Conception, Nativity, Presentation, Annunciation, Purification, Assumption, and *ad Nives*. Also on the Feast of our Lady of Angels, which is the principal feast of this Confraternity.

On all the Feasts of the Order of St. *Francis*, S. *Bonaventure*, S. *Lewis*, S. *Antonie*, S. *Bernardine*, S. *Didacus*, the

7 Martyrs

7 Martyrs, the 5 Martyrs, S. *Clare*, and S. *Elizabeth* of Hungary.

On the Feasts of all the Apostles and Evangelists.

On all the Sundayes of the year.

Also on S. *Agnes*, S. *Joseph*, S. *Mary Magdalen*, S. *Anne*, S. *Laurence*, S. *Augustine*, S. *Michael*, S. *Catherine*, S. *Nicolas*, S. *Stephen*.

On the Feast of S. *John Baptist*, of the holy Cross, on Innocents day, on all Saints, and all Souls day, with many other: in all which the Brethren may gain a plenary Indulgence, provided that they confess and communicate.

For assisting at the monthly Procession, for saying the Crown of our Saviour; for saying the crown of our Lady, containing 72 *Paters* and *Aves*, with a *Pater* and *Ave* for his Holiness.

For celebrating or hearing the Mass of the Conception, for saying the ten Passional Psalms, or for saying the Gradual Psalms.

All which Indulgences, together with the Indulgences of the Stations of *Rome*, *Jerusalem*, and *Compostella*, the Brethren of the Cord may gain, by saying

saying five *Paters* and *Aves* in the honour of the five Wounds of our Saviour, adding one *Pater* and *Ave* for his Holiness: There are many other which are too long to be set down here.

The sick Brethren, and such as have any Impediment, that they cannot come to the Church, (which is much to be noted for those in *England*) may gain the aforesaid Indulgences, in any place where they are.

I have thought it convenient, to set down the particular Indulgences of the City of *Rome*, which were printed in the time of Pope *Gregory* the *XIII.* and afterwards by one *Hieron Francin*, with the approbation of Pope *Sixtus V.* who desired that they should be set forth in divers languages, which hath been done in Latine, French, Spanish, Italian, and others; and lastly, in our Vulgar, where the studious Reader may see them at full.

STATIONS OF ROME.

January.

1. Circumcision or our New-years day. 6. Epi-

6. Epiphany.
13. The Octave of the Epiphany.
14. *The feast of the holy Name of* JESUS.
16. *Five first Martyrs Franciscans.*
17. St. Anthony Abbot.
18. The Chair of S. Peter at Rome.
20. S. Sebastian.
21. S. Agnes.
23. Conversion of S. Paul.
28. Agnes the second.

February.

2. Purification or Candlemas day.
5. 23. *Franciscan Martyrs of Japonia.*
15. *Translation of S. Antony of Padua.*
19. S. *Conrade of the Third Order.*
22. S. Peters Chair at Antioch.
23. S. *Margarite of Cortona, 3. Order.*
24. S. Matthias Apostle.

March.

6. S. *Collet poor Clare.*
7. S. Thomas of Aquin.
12. S. Gregory.
14. *Translation of S. Bonaventure.*
19. S. Joseph.
20. S. Benedicts Eve and Day.
25. Annunciation of our Lady.

April.

23. S. George. 25. S.

25. S. Mark
29. S. Peter Martyr.

May.

1. S. Philip and James.
3. Invention of the holy Cross.
6. S. John and Portam Latinam.
8. The Apparition of S. Michael.
13. S. *Paschal.*
18. *Translation of* S. *Bernardine.*
19. S. *Felix.*
20. S. *Bernardine.*
23. *Translation of* S. *Francis.*

June.

13. *Antony of Padua.*
24. S. John Baptist.
29. S. Peter and Paul.
30. Commemoration of S. Paul.

July.

1. The octave of S. John Baptist.
2. The Visitation of our Lady.
4. S. *Elizabeth of Portugal.*
14. S. *Bonaventure.*
17. S. Alexius.
22. S. Mary Magdalen.
25. S. James the Apostle.
26. S. Anne

August.

1. S. Petri ad vincula, and 8 days following.

2. *Our*

2. *Our Lady of Angels.* Feaſt of the
3. Cord.
Invention of S. Steven.
4. S. Dominick.
5. Our Lady ad Nives.
6. Transfiguration of our Lord.
10. S. Laurence, and through his whole octave.
12. S. *Clare:*
15. Aſſumption of our Lady.
16. S. *Roch.*
19. S. *Lewis Biſhop.*
22. The Octave of the Aſſumption.
24. S. Bartholomew Apoſtle.
25. S. *Lewis King.*
28. S. Auguſtine.
29. The beheading of S. John.

September.

4. S. *Roſe of Viterbia.*
7. The Eve of the Nativity.
8. The Nativity of our Lady.
9. S. Nicolas Tolentine.
14. The Exaltation of the holy Croſs.
17. *The Stigmats of S. Francis.*
21. S. Mathew.
27. S. *Elzeario.*
29. S. Michael.
30. S. Hierom.

October.

October.

2. *Tranſlation of* S. *Clare.*
4. *Our holy Father* S. *Francis, and all the Octave.*
13. *7 Franciſcane Martyrs.*
18. S. Luke.
19 S. *Peter Alcantara.*
23. S. *John Capiſtran.*
27. S. *Jud.*
28. SS. Simon and Jude.

November.

1. All Saints.
2. All Souls, and the whole Octave.
9. Dedication of our Saviours Church
10. *Tranſlation of* S. *Lewis.*
12. S. *Didacus.*
18. Dedication of S. Peters Church.
19. S. *Elizabeth of Hungarie.*
21. Preſentation of our Lady.
22. S. *Cecily.*
23. S. Clement.
28. S. *James of Marchia.*
30. S. Andrew Apoſtle.

December.

6. S. Nicholas.
7. S. Ambroſe.
8. The Conception of our B. Lady. Patroneſs of the Order.

21. S. Thomas Apoſtle.
24. Chriſtmas Eve.
25. Chriſtmas day.
26. S. Stephens.
27. S. John.
28. Innocents day.
31. S. Silveſter.

Of the moveable Feaſts.

ON all the Sundays of Advent.
On the three Ember dayes.
On Septuageſima Sunday.
On ſexageſima Sunday.
On quinquageſima Sunday.
On Lent, from Aſhwedneſday to Low Sunday incluſively.
On all the Sundayes of May.
On the Aſcenſion day.
On Whitſon Eve.
On Whitſonday, and all the Octave.
On Corpus Chriſti day.
From the 8 of May unto the 1 day of Auguſt.

Note here, that there is no day in the Year, but there are ſome Indulgences to be gained, which the Brethren

thren of this Confraternity may gain, by saying the five *Paters & Aves*, as aforesaid.

He that would see the validity of these Indulgences, and many good things, as the Popes Bulls concerning this Arch-Confraternity, and the Office of our Seraphical Father S. *Francis*, let him read the great Manual of the Pious and Learned man, *Father Angelus Francis*.

The Benediction of the Cord.

Versus. Adjutorium nostrum in nomine Domini.
Resp. Qui fecit cœlum & terram.
Versus. Sit nomen Domini benedictum.
Resp. Ex hoc nunc & usque in sæculum.
Versus. Domine exaudi orationem meam.
Resp. Et clamor meus ad te veniat.
Versus. Dominus vobiscum.
Resp. Et cum Spiritu tuo.

Oremus

DOmine Jesu Christe Fili Dei vivi, qui funibus in Passione ligari voluisti, & Beatum Petrum Apostolum tuum a vinculis absolutum illæsum abire fecisti, te supplices deprecamur: ut hos funiculos quos ad imitationem almi Patris nostri B. Francisci Confessoris atque signiferi tui, in cingula corporum suorum creaturæ elegerunt, & ut strictius tibi conjungantur atque firmius famulentur ferre decreverunt, Bene † dicere & una cum famulis tuis qui eis cingentur Sancti † ficare digneris, ut lumbos suos castitate præcinctos gerant, sitque illis justitia cingulum lumborum eorum & fides cinctorium renum eorum. Da eis, quæsumus Domine, Spiritum Sanctum tuum, qui eos in bono proposito conserver, fide & operibus augeat, omnium virtutum incrementa præbeat, dona sua concedat, & tandem ad æternam gloriam conducat, in qua vivis & regnas cum Deo Patre in unitate ejusdem Spiritus Sancti. Amen.

Oremus.

Omnipotens sempiterne Deus, qui ut tervos vinctos absolveres, Filium tuum unigenitum funibus ligari voluisti, Bene † dic quæsumus funiculos istos ut famuli tui qui eis veluti ligamine pœnitentiali cingi ambiunt, vinculorum ejusdem Filii tui Domini nostri memores existant, in statu devotionis salubriter perseverent, & a peccatorum suorum funibus soluti, tuis cum effectu semper obsequiis se ligatos esse cognoscant: Per eundem Christum Dominum nostrum. Amen.

Aspergendo chordas cum aqua benedicta dicat Benedictio Dei Patris & Filii & Spiritus Sancti descendat super has chordas: *Resp.* Amen.

Cingendo ad singulos dicat, Accipe cingulum istud & Paratus vel [parata] esto alligari & mori pro Domino Jesu Christo, qui præcingat lumbos mentis tuæ cingulo puritatis ut permaneat in te virtus continentiæ & castitatis & Deo semper in omnibus obedias.

Posie aquam omnes sunt cincti dicat.

Ore-

Oremus.

DEus qui Beato Petro Apostolo tuo prædixisti in senectute sua per alium se fore cingendum, famulos tuos quos cingulis nostræ fraternitatis præcinximus, tua quæsumus corda salutari corda eorum Christiana præcinge disciplina; ut tua opitulante gratia solutæ & liberatæ à vitiis tuoque vinculi servitio in statu devotionis usque in finem jugiter perseverent. Qui vivis & regnas in sæculorum. Amen.

Finalis Benedictio.

BEnedictio Sanctissimæ Trinitatis, Patris, & Filii, & Spiritus Sancti descendat super vos, ut sicut chordis corpora vestra circundatis, ita animas fide, Jesu Christi & bonis operibus decoretis, quatenus suam gratiam in hoc sæculo, & in futuro gloriam habeatis æternam. Amen.

The Benediction of the Cord for one alone.

Versus. Adjutorium nostrum in nomine Domini.
Resp. Qui fecit cœlum & terram.
Versus. Sit nomen Domini benedictum.
Resp. Ex hoc nunc & usque in sæculum.
Versus. Domine exaudi orationem meam.
Resp. Et clamor meus ad te veniat.
Versus. Dominus vobiscum.
Resp. Et cum spiritu tuo.

Oremus.

DOmine Jesu Christe Filii Dei vivi, qui funibus in passione ligari voluisti, & beatum Petrum Apostolum tuum à vinculis absolutum illæsum abire fecisti, te suppliciter deprecamur, ut hunc funiculum, quem ad imitationem almi Patris nostri Beati Francisci Confessoris atque signiferi tui, in cingulum corporis sui creatura elegit, & ut strictius tibi conjungatur atque fir-

firmius ſumuletur, ferre decrevit bene † dicere, & una cum famulo tuo [qui vel [famula tua] quæ] ea cingetur, ſancti † ficare digneris, ut lumbos ſuos caſtitate præcinctos, geràt, ſitque illi juſtitia cingulum lumborum ejus, & fides cinctorium renum ejus. Da ei quæſumus Domine, Spiritum Sanctum tuum, qui eum vel [eam] in bono propoſito conſervet, fide & operibus augeat, omnium virtutum incrementa præbeat, dona ſua concedat, & tandem ad æternam gloriam conducat, in qua vivis & regnas cum Deo Patre in unitate ejuſdem Spiritus ſancti. Amen.

Oremus.

OMnipotens ſempiterne Deus, qui ut ſervos vinctos abſolveres, Filium tuum unigenitum funibus ligari voluiſti, bene † dic quæſumus funiculum iſtum, ut famulus tuus, qui vel famula tua, [quæ] eo velut ligamine pœnitentiali cingi ambit, vinculorum ejuſdem Filii tui Domini noſtri Jeſu Chriſti memor exiſtat, & in ſtatu devotionis ſalubriter perſeveret, à peccatorum ſuorum funibus ſolutus, vel [ſoluta] tuis cum effectu ſemper obſequiis liga-

tum vel [*ligatam*] *se esse cognoscat. Per eundem Christum Dominum nostrum. Amen.*

Here the Cord is to be sprinkled with Holy-water; and then the party that receives it, is to be girded therewith; the Priest saying as followeth.

Accipe cingulum istud, & paratus vel [*parata*] *esto alligari, & mori pro Domino nostro Jesu Christo, qui præcingat lumbos mentis tuæ cingulo puritatis, ut permaneat in te virtus continentiæ & castitatis, & Deo semper in omnibus obedias. Amen.*

The Priest is to say this following prayer, upon the party that hath received the Cord.

Oremus.

Deus qui Beato Petro Apostolo tuo prædixisti in senectute sua per alium fore cingendum, famulum tuum quem ve [*famulam tuam*] *quam cingulo nostræ fraternitatis præcinximus, tua quæsumus*

chorda ſalutari cor ejus Chriſtiana præcinge diſciplina, ut tui opitulante gratia ſolutus, & liberatus, vel [*ſoluta & liberata*] *à vitiis, tuoque vinculo* vel [*vincta*] *ſervitio, in ſtatu devotionis uſque in finem jugiter perſeveret. Qui vivis & regnas in ſæcula ſæculorum. Amen.*

Benediction is to be given to him or her that takes the Cord.

BEnedictio Sanctiſſimæ Trinitatis, Patris, & Filii, & Spiritus ſancti, deſcendat ſuper te, ut ſicut chorda corpus tuum circumdas, ita animam fide Jeſu Chriſti, & bonis operibus decores, quatenus ſuam gratiam in hoc ſæculo, & in futuro gloriam habeas æternam. Amen.

Litanies of the Passion of our Saviour.

O all ye that pass by the way, stay a while, and see, if there be any dolour like to that of mine: They pierced my hands and feet, displaced and numbred all my bones; from the sole of my feet, to the Crown of my head, there is no health in me. Chap. 1. Hier. & Isa. & Psalm. 21.

LOrd, *have mercy upon us.*
Christ, *have mercy upon us,*
Lord, *have mercy upon us.*
Christ Jesu, *hear us.*
God the Father, which art in Heaven, *have mercy upon us.*

O Jesus Christ, Son of the Father, Redeemer of the world, and our gracious God, *have mercy upon us.*

O holy Ghost, which art our God, *have mercy upon us.*

O holy Trinity, one onely God, *have mercy upon us.*

Jesu,

Jesu, who diddest wash the feet of thy Apostles, *have mercy upon us.*

Jesu, who wast sold for thirty pence, *have mercy upon us.*

Jesu, who hast given thy precious body and blood unto us, *have mercy upon us.*

Jesu, who prayedst three times in the Garden, *have mercy upon us.*

Jesu, who diddest sweat water and blood, *have mercy upon us.*

Jesu, who was kist by *Judas*, *have mercy upon us.*

Jesu, who wast taken and bound by the wicked *Jews*, *have mercy upon us.*

Jesu, who wast presented to *Annas* and *Caiphas*, *have mercy upon us.*

Jesu, who wast buffetted by a vile servant, *have mercy upon us.*

Jesu, who wast falsly accused, *have mercy upon us.*

Jesu, who wast three times denied of thy servant *Peter*, *have mercy upon us.*

Jesu, who wast delivered up to *Pilate*, *have mercy upon us.*

Jesu, who wast examined by the Judge, *have mercy upon us.*

Jesu, who wast found most innocent, *have mercy upon us.*

Jesu, who wast led to *Herod*, *have mercy upon us.*

Jesu, who wast despised of *Herod* and his company, *have mercy upon us.*

Jesu, who wast cloathed like a fool, in a white garment, *have mercy upon us.*

Jesu, who wast less esteemed than the murtherer *Barrabas*, *have mercy upon us.*

Jesu, who wast bound naked to the pillar, *have mercy upon us.*

Jesu, who wast cruelly whipt with rods and scourges, *have mercy upon us.*

Jesu, who wast all over goared with wounds, *have mercy upon us.*

Jesu, whose precious blood was spilt upon the ground, *have mercy upon us.*

Jesu, whose sacred face was covered with spittings, *have mercy upon us.*

Jesu, who wast cloathed with purple, and mocked by the *Jews*, *have mercy upon us.*

Jesu, who wast crowned with thorns, *have mercy upon us.*

Jesu, who carriedst a Reed, instead of a Scepter, *have mercy upon us.*

Jesu, whose sacred eyes were blindfolded, *have mercy upon us.*

Jesu, whose face was stroken, *have mercy upon us.*

Jesu, who wast by *Pilate* shewn to the people, *have mercy upon us.*

Jesu, against whom they cry out, *Crucifie him, Crucifie him, have mercy upon us.*

Jesu, who, for us, was condemned to death, *have mercy upon us.*

Jesu, who wast falsly judged, *have mercy upon us.*

Jesu, who was delivered unto the hands of the common people, *have mercy upon us.*

Jesus, who wast loaden with the heavy Cross, *have mercy upon us.*

Jesu, who with the weight thereof wast prest even to the ground, *have mercy upon us.*

Jesu, who wast stripped upon Mount Calvary, *have mercy upon us.*

Jesu, who wast stretcht out with cords upon the Cross, *have mercy upon us.*

Jesu, who wast nailed to the Cross, *have mercy upon us.*

Jesu, who wast lifted up together with the Cross, *have mercy upon us.*

Jesu, who wast accompanied with two thieves

theeves upon the Crosſ, *have mercy upon us.*

Jeſu, who waſt blaſphemed by thoſe that paſſed by, *have mercy upon us.*

Jeſu, who prayedſt for thine enemies, *have mercy upon us.*

Jeſu, who gaveſt heaven unto the Thief, *have mercy upon us.*

Jeſu, who gaveſt thy B. Mother into the cuſtody of St. *John*, *have mercy upon us.*

Jeſu, who waſt forſaken of thy Father, *have mercy upon us.*

Jeſu, who diddeſt drink vinegar and gall, *have mercy upon us.*

Jeſu, who ſaidſt, *All is conſummated*, *have mercy upon us.*

Jeſu, who dying, bowedſt down thy holy head, *have mercy upon us.*

Jeſu, whoſe ſacred ſide was pierced with a Lance, *have mercy upon us.*

Jeſu, who diddeſt ſhed water and blood, from thy bleeding wound, *have mercy upon us.*

Jeſu, who waſt taken from the Crosſ, *have mercy upon us.*

Jeſu, who diddeſt lye dead in the lappe of thy Mother, *have mercy upon us.*

Jeſu,

Jesu, who hast wrapped in a winding sheet, *have mercy upon us.*
Jesu, who wast laid in the Sepulchre, *have mercy upon us.*
Jesu, who by thy death hath saved the world, *have mercy upon us.*
Jesu, who by thy precious blood hast redeemed us, *have mercy upon us.*
Jesu, be propicious unto us.
Jesu, pardon us.
From all evil, both corporal and spiritual, *sweet Jesus deliver us.*
From thy anger and wrath,
From sudden death,
From Plague, Warre, and Famine,
From all errors and Heresies,
From the sleights and temptations of the Devil,
From evil will,
From all impatience,
From all excess and riot,
From eternal death,
By thy prayers and agony,
By thy bloody sweat,
By thy captivity,
By thy bands and cords,
By thy buffets, spittings, and mockings.

Sweet Jesu deliver us.

By

By thy whipsand scourges, *Sweet Jesu deliver us.*

By thy Crown of thorns, *Sweet Jesu deliver us.*

By thy holy Cross, *Sweet Jesu deliver us.*

By the nails and hammers, *Sweet Jesu deliver us.*

By the spunge and spear, *Sweet Jesu deliver us.*

By thy five wounds, *Sweet Jesu deliver us.*

By thy precious blood, *Sweet Jesus deliver us.*

At the hour of death, *Sweet Jesu deliver me.*

We sinners, *Do beseech thee to hear us.*

That thou vouchsafe to bring us to true penance,

That thou pardon us,

That thou wilt be pleased to cleanse our souls with thy precious blood.

That thou wilt be pleased to defend and exalt thy holy Church.

That thou wilt vouchsafe to preserve our holy Father the Pope, and all the Prelates of the holy Church.

We beseech thee to hear us.

That

That thou wilt be pleased to maintain the Emperour, the Christian Kings and Princes, in the zeal of the holy Catholick, Apostolick, and Roman faith,

That thou wilt vouchsafe to preserve thy people redeemed with thy precious blood, from the infection of Heresie,

That thou wilt be pleased to protect the Church from the fury of Turks, and tyranny of Hereticks.

That thou wilt vouchsafe to give victory to the Catholick Armie,

That thou wilt be pleased to confirm thy Christian People in peace, and union, under the obedience of their temporal and spiritual Superiours,

That thou wilt vouchsafe to conserve the fruits of the earth,

That thou will be pleased to deliver the souls of our parents, and friends, out of Purgatory,

That thou wilt vouchsafe not to permit thy precious blood to be

+ *We beseech thee to hear us.*

be shed in vain, *we beseech thee to hear us.*

That thou wilt be pleased to give unto us all that which is most fitting for us, both for soul and body, *we beseech thee to hear us.*

O sweet Jesu, *hear us.*

Jesu, Lamb of God, who takest away the sins of the word, *Pardon us.*

Jesu, *hear us.*

Vers. We adore and bless thee, O Jesu.

Resp. Who hast redeemed the world, by the holy Cross.

A Prayer.

O Lord God, we humbly beseech thee to cast thine eye upon this thy family, for which our Lord Jesus Christ hath not feared to be delivered into the hands of the wicked, and to suffer the torment of the Cross.

O most merciful Father, we give thee thanks, for that thou hast not spared thy only begotten, and well-beloved Son, our Saviour Jesus Christ; but hast delivered him up to a shameful death,

for

for our offences, to the end that thereby we might be freed from eternal death. Grant, O good God, that we may acknowledge this benefit as we ought; and that by Faith, Hope and Charity we may be made participant thereof. Through Jesus Christ thy Son. *Amen.*

O most bountiful Saviour Jesus Christ who with so precious a Jewel, hast so superabundantly satisfied for our sins, we beseech thee, by vertue of thy holy death and Passion, that thou wilt defend us from the snares of the Devil, and allurements of sin. O thou who dyedst for mankinde, and livest and raignest with God the Father, in unity of the holy Ghost for ever. *Amen.*

O blessed Jesus, who, for the redemption of the world, wouldst patiently suffer injuries, contempts, contumelies, pains, dolours, afflictions, loss of thy precious blood, and a cruel death; We beseech thee, by vertue of all these thy sufferings which thou hast willingly endured for our sins, that thou wilt deliver us from all the perils of this world, and pains of the world to come. *Amen.*

Jaculatory Prayers of the Paſsion to be ſaid at every hour.

1. MY good Jeſus, in acknowledgement of what thou haſt done, and ſuffered for me in this hour, I offer unto thee my heart and my ſoul. Be thou bleſſed of all Creatures.

2. O bleſſed Saviour, give me the Grace not to offend thee in this hour. And I am ſorry for having diſpleaſed thee hitherto.

3. Grant me grace, good Jeſu, to endure in this hour, ſomething for thy ſake.

4. I offer unto thee, O my Saviour, all that I ſhall do at this hour, in the union of thy holy Paſſion.

5. Jeſu, Saviour of the world, be merciful unto me at the hour of my death.

LITANIÆ PASSIONIS Latinæ cantandæ in Proceſſione quæ ſit Dominica ſecunda cujuſlibet menſis.

HUmiliavit ſemetipſum Dominus noſter Jeſus Chriſtus factus obediens uſque ad mortem, mortem autem Crucis, propter quod & Deus exaltavit illum, & dedit illi nomen, quod eſt ſuper omne nomen, ut in nomine Jeſu omne genu flectatur, cœleſtium, terreſtrium & infernorum, & omnis lingua confiteatur, quia Dominus noſter Jeſus Chriſtus in gloria eſt Dei Patris.

KYrie eleiſon.
Chriſte eleiſon.
Kyrie eleiſon.
Chriſte eleiſon.
Kyrie eleiſon. Chriſte eleiſon.
Kyrie eleiſon. Chriſte eleiſon.
Chriſte audi nos.
Chriſte exaudi nos.
Pater de cœlis Deus, miſerere.
Fili Redemptor mundi Deus, miſ. nobis.

Spiritus ſancte Deus, miſ.
Sancta Trinitas unus Deus, miſ.
Jeſu Chriſte, qui diverſis opprobriis illuſus fuiſti, miſ.
Jeſu Chriſte, qui Pilato traditus fuiſti, miſ.
Jeſu Chriſte qui ad columnam ligatus, & uſque ad ſanguinem verberatus fuiſti, miſ.
Jeſu Chriſte, qui a militibus veſte purpurea indutus fuiſti, miſ. nobis.
Jeſu Chriſte, qui ſpinis duriſſimis coronatus fuiſti, miſ.
Jeſu Chriſte, qui verbum duriſſimum, Tolle, tolle, crucifige, ſæpius audiviſti, miſ.
Jeſu Chriſte, qui dulciſſimum lignum crucis feſſus & oneratus ſuſtinuiſti, miſere nobis.
Jeſu Chriſte, qui in cruce levatus, cum latronibus aſſociatus fuiſti, miſ.
Jeſu Chriſte, qui manibus & pedibus fixis in cruce, a prætereuntibus blaſphematus fuiſti, miſ.
Jeſu Chriſte, qui ſpecioſam faciem tuam, quaſi leproſam habuiſti, miſ.
Jeſu Chriſte, qui pro crucifixoribus oraſti ad Patrem, & latronem in cruce

cruce exaudisti, mis
Jesu Christe, qui Mariam matrem tuam dulcissimam Joanni commendasti, mis.
Jesu Christe, qui lancea perforatus fuisti, & proprio sanguine mundum redemisti, mis.
Jesu Christe, qui in monumento sepultus fuisti, mis.
Jesu Christe, qui tertia die a mortuis resurrexisti, mis.
Jesu Christe, qui quadragesima die in cœlum ascendisti, mis.
Jesu Christe, qui sedes ad dexteram Patris, mis.
Jesu Christe, qui venturus es judicare vivos & mortuos, mis.
Agnus Dei qui tollis peccata mundi, parce nobis Domine,
Agnus Dei qui tollis peccata mundi, exaudi nos Domine.
Agnus Dei qui tollis peccata mundi, Miserere nobis.
Kyrie eleison. Christe eleison.
Kyrie eleison. Pater noster, &c.
Et ne nos inducas in tentationem;
Sed libera nos a malo.

Oremus.

DOmine Jesu Christe, qui pro salute humani generis quinque vulnera pati voluisti, tribue quæsumus, ut ob reverentiam illorum vulnerum tuorum absolvi mereamur ab omnibus peccatis nostris, & da præsentem vitam bono fine terminari, & a tuæ dulcissimæ visionis contemplatione nunquam separari.

Oremus.

DEus qui manus tuas, & pedes tuos, & totum corpus tuum pro nobis peccatoribus in ligno crucis posuisti, & coronam spineam a Judæis in despectum tui sacratissimi nominis super caput tuum impositam sustinuisti, & quinque vulnera pro nobis peccatoribus in ligno crucis passus fuisti: da nobis hodie & quotidie usum pœnitentiæ, abstinentiæ, patientiæ, humilitatis, castitatis, lumen, sensum, intellectum, & puram conscientiam usque in finem.

Per

Per te Jesu Christe Salvator mundi. Qui cum Patre & Spiritu sancto vivis & regnas Deus. Per omnia sæcula sæculorum. Amen.

We have here added the Profession of our Faith, which is often to be read to confirm our selves in the belief of the holy Church, to exercise and increase our Faith, and obtain the effect of our Prayers, the impetration thereof being attributed to Faith.

A PROFESSION OF THE Catholick Faith,

Set out according to the Decrees of the holy Council of *Trent*.

I A B Do with a ſteadfaſt Faith, Believe and Profeſs, all and every Point contained in the Symbol of the Faith that the holy *Roman Church* doth uſe, (to wit)

I do believe in one God, the Father Almighty, Maker of Heaven and Earth, of all things both viſible and inviſible. And in one Lord Jeſus Chriſt, the only begotten Son of God, and born of the Fa-

Father before all Worlds, God of God, Light of Light, true God of true God, begotten, and not made, of the same substance with the Father, by whom all things were made; who for us men, and for our salvation, came down from Heaven, and was Incarnate by the Holy Ghost of the Virgin Mary, *and was made man; was crucified also for us, under* Pontius Pilate, *suffered, and was buried and rose again the third day, according to the Scriptures, and ascended up to Heaven, sitteth at the right hand of the Father, and he shall come again with Glory to judge the quick and the dead, of whose Kingdom there shall be no end. And in the Holy Ghost our Lord and giver of Life, who proceedeth from the Father and the Son, who with the Father and the*

Son

Son together, is adored and conglorified, who ſpake by the Prophets. And in one holy Catholick and Apoſtolick Church. *I profeſs one Baptiſm for the remiſſion of ſins. And I expect the Reſurrection of the dead, and the life of the world to come.* Amen.

I do ſteadfaſtly admit and embrace the Traditions of the Apoſtles and of the Church, *and all other Obſervations and Conſtitutions of the ſame* Church.

I do alſo admit the holy Scriptures, according to that ſenſe which our holy Mother the Catholick Church *hath held and doth hold, to whom it appertaineth to judge of the true ſenſe and interpretation of the holy Scriptures: neither will I ever underſtand nor interpret the ſame otherwiſe then according to the uniform con-*

consent of the Fathers.

I do also profess, that there be truly and properly seven Sacraments of the new Law, instituted by Jesus Christ our Lord, and necessary for the salvation of mankind (although all be not necessary for every one) to wit, Baptism, Confirmation, Extream Unction, Order, and Matrimony; and these Sacraments do give Grace, and that of them, Baptism, Confirmation, and Order cannot be reiterated without Sacriledge.

I do also receive and admit all the received and approved Ceremonies of the Catholick Church in the solemn administration of all the aforesaid Sacraments.

I do receive and embrace all and every of the things which in the holy Council of Trent have been defined and declared touching

ing Original sin and Justification.

I do profess also, that in the Mass is offered up to God a true proper and propitiatory Sacrifice for the living and dead; and that in the most holy Sacrament of the Altar, there is truly, really, and substantially the body and blood, together with the Soul and Divinity of our Lord Jesus Christ. And that there is made a Conversion of the whole substance of the bread into the Body, and of the whole substance of the wine into the Blood, which Conversion the holy Church calls Transubstantiation.

I do also confess, that under either form only, is received Christ whole and entire, and the true Sacrament.

I do constantly hold that there

is

is Purgatory, and that the Souls which be there detained, are holpen by Prayers of the Faithful.

Also that the Saints, who raign together with Christ, are to be honored and called upon, and that they offer up prayers to God for us, and that their Reliques are to be reverenced and honoured.

I do most steadfastly affirm, that the Images of Christ, of the Mother of God, always Virgin, and of all Saints, are to be had and retained, and that due honor and reverence is to be given them.

I affirm that the authority of Indulgences was left by Christ in the Church, and that the use of them is very behooseful for Christian People.

I do acknowledge the holy Catho-

tholick and Apostolick Roman Church, *to be the Mother and Mistriss of all Churches. And I do promise and swear true obedience to the Bishop of* Rome, *who is the Successor of St.* Peter, *Prince of the Apostles, and Vicar of Jesus Christ.*

And all other things also defined and declared by the holy Canons *and Oecumenical Councils, and chiefly by the holy Council of* Trent, *I do undoubtedly receive and profess. And also, all contrary things, and whatsoever Heresies condemned and accursed by the Church I likewise do condemn, reject, and accurse.*

This true Catholick Faith, without which no man can be saved, now I willingly and truly hold the same. A. B. *do promise and swear to hold and confess*

most

most constantly, by God his help, entire and uncorrupted even to the last end of my life.

So God help me, and the holy Gospels of God, Amen.

Anglia chara Deo, Felix, & Sancta fuisti
Sis modo qualis eras, sic pia vota petunt.

FINIS.